ZIONS HERALD

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NOVEMBER 19, 1947

FROM COVER TO COVER

RELIGION IN YUGOSLAVIA, a continuation of the report on conferences with Roman Catholic, Orthodox, Moslem, Jewish and Protestant leaders, and investigations through the medium of religious institutions and documents, by the American Protestant clergymen who visited that country last summer.

CALL IN MANHATTAN, by Miss Bernice Burroughs, staff member of the Board of Missions and Church Extension of The Methodist Church.

THE LAURELS OF HITLER, discussed by the Rev. Dr. Carl Soule, staff member of the Commission on World Peace of The Methodist Church.

Plus Autobiography of a Plain Preacher, Washington Diary, an article concerning the veteran's adjustment with his children, news of the religious world and timely editorial comment.

READERS WRITE

Reads with Profit

May I take this opportunity to congratulate you upon the splendid leadership which you are giving to the paper in these difficult days. I look expectantly for its coming, and never fail to read it without profit. You are rendering an important service to the entire church through your work.

More power to you!

(Rev.) G. Ernest Thomas,
Haddonfield, N. J.

Not Lied, but Died

Is it too late to call your attention to a typographical error in my article on Etienne Dolet? On page 1053, in the next to the last paragraph, in the sentence "For printing the three words *nothing at all* Dolet lied," the word "lied" should read "died." That makes sense.

(Rev.) J. D. Townsend,
Providence, R. I.

Almost Ridiculous

(The following editorial appeared in *The Methodist Challenge*, a west coast publication produced by The Rev. Bob Shuler, fundamentalist leader in one of our Methodist churches. Our reaction to this editorial is that it compliments Zions Herald. Ed.)

Zions Herald is a Methodist publication, representing the extreme liberal viewpoint held by many Methodist leaders. I have just looked over the number of July 23rd, which was supposed to be mailed to every Methodist minister in America, thereby falling into my hands.

Editorially, this number repudiates the efforts of President Truman to stop Communism in Europe and follows with an open letter to Gerald L. K. Smith, in which it glories in the fact that a mob refused to permit Smith to speak in Boston, the mob being made up of Jewish Communists. It editorially congratulated Georgia Methodists on their decision to have racial equality in Georgia. It contains an article, sympathetic with the Unitarians in their struggle for free expression, of a character employed by Bob Ingersoll and Tom Paine.

There is an article from Professor Bordon P. Bowne of Boston University, showing the impossibility of coercion and undue pressure being used in the relationship of bishops and district superintendents to the pastors under them. Dr. Oscar Thomas Olson, Secretary of the Methodist Ecumenical Council (Western Section), writes an article showing how the world is now being brought right socially, economically, morally and spiritually through the activities of world-wide Methodism. Bishop Ivan Lee Holt also has an article showing when and how this world conquest idea took hold in Methodism.

All told it is an interesting number—that is, if you are dreaming. If you are facing the cold, cruel facts of the earth about you, this number of Zions Herald is almost ridiculous!

No Revival in Europe

Louisville, Ky. (RNS) A seminary professor just returned from a tour of northern Europe and Nigeria says the talk of Europe being on the verge of a spontaneous religious revival is just wishful thinking.

Dr. H. C. Goerner, professor of comparative religion and missions at Southern Baptist Theological Seminary here, said he found no discernible trend toward a revival in Europe. He addressed the Louisville Ministerial Association.

Dr. Goerner said he found Europe's churches "reduced to the status of museums," coupled with a feeling among the populace that religion was "decadent" and "mere formality." He suggested that what the continent needs is a forceful evangelism t "spread religion by contagion."

The professor declined to pose as an auth ority on Europe because, he explained, h spent only a few months there. But he sai he did stay long enough to discover th Europe is pervaded with "a pessimistic, f talistic feeling that a third world war inevitable."

Dr. Goerner said that in talks with Eur peans, he was told many times that the U S. and Russia were at war already eve though not yet shooting at each other. Mo of them looked to the U. S. as their on hope, he added.

In Nigeria, British colony of Equatori West Africa, Dr. Goerner said, one-fourth the white population consists of missionari He found trouble there, but the friction this colony was between Mohammedan tribe men in the north and Christians in the sout and had nothing to do with ideological d ferences in the western world.

Dr. Goerner said that if Britain quit N geria, tribal warfare would ensue, and th the nationalist independence party there only a "noisy little minority."

Accept Nobel Prize with 'Humility'

Philadelphia (RNS) The Americ Friends Service Committee, co-winner of t 1947 Nobel Peace Prize, accepted the awa here "in a spirit of humility and with t earnest promise that it will inspire the co mittee to further prayerful efforts towa peace and understanding."

The committee, first American religio group to receive the award established 1901 under terms of the will of Alfred Nobel, Swedish scientist and inventor of d namite, was named together with the Lond Friends Service Council. The prize is wo about $40,000.

Clarence E. Pickett, executive secretary the committee here, stated that his organi tion had shared with the London Frier "many efforts in past years and it is w gratitude and hope that we share with th this recognition of our mutual endeavor

Pickett announced that Dr. Henry J. C bury of Harvard, committee chairman h been invited by the Nobel Committee of Norwegian Parliament to come to Oslo receive the award on December 10 and lecture there on the work of the Quaker

Best known for its child-feeding progr through the world, the committee ha membership of 597 persons, only 32 per of whom are Friends. More than 85 per of the support for its work comes from n Quaker sources.

Since World War I the Quakers have ministered $60,000,000 for relief in n than 20 devastated countries. The relief given on the basis of need and without gard to creed, nationality or political be

ıe Foreign Service section of the committee currently carrying on relief and rehabilita-ɔn work in 11 foreign countries with a dget of nearly $7,000,000.

A meeting of the directors of the commit-: will decide what is to be done with the ize money.

"It will almost certainly go into foreign re-f," said Rufus W. Jones, one of the found-: of the committee 30 years ago, and now ofessor-emeritus at Haverford College.

He added that the award came as "rather surprise, although I knew the prize com-ittee had us in mind."

Professor Jones expressed belief that the ɔrk of the Friends in devastated Finland d probably decided the Nobel prize com-ittee, which is composed of members of e Norwegian Parliament.

"I know that all the Scandinavian coun-es were impressed by our work in Fin-ıd," he said. "We have had pretty nearly e whole charge of relief there. The whole ɔrthern part of the country was practically stroyed. We went over with food and ɔthing for them years ago and dressed the ildren for school."

Dr. John R. Mott, world renowned evan-list who aided in founding five world urch and missionary organizations, was a -winner of the Nobel Peace Prize in 1946. amed with him was Emily Greene Balch Wellesley, Mass., widely known worker in ɔmen's international organizations.

acing Secularism

"Christianity Facing Secularism" will be e theme of the 28th Annual conference on inisterial Training to be held next week ɔv. 24-27 at Garrett Biblical Institute, ranston, Ill. Dr. J. Richard Spann, educa-ɔnal director of the Commission on Min-erial Training of The Methodist Church, s announced that 25 papers will be pre-ıted by outstanding church and lay leaders aling with various problems related to :ularism.

The program has been divided into five ain sections. First, "The Nature of Secular-n" will be discussed by Dr. Leroy Leom-r and "The History of Secularism," by ·. John T. McNeil. Second, various speak-: will deal with the clash of Christianity d secularism in the formative institutions our culture such as the home, the school d the church itself. Third, papers will be ıd concerning "The Bearing of Secularism ɔon Political Life." Fourth, outstanding thorities will give their views on "The :aring of Secularism Upon Major Econom-and Social Issues."

The remainder of the program will deal ıth the topic, "Christianity's Witness in a cular World." The final speech of the con-:ence will be given by Bishop G. Bromley ‹nam who will discuss "The Christian Ob-:tives in a Secularized Society."

Religion in Yugoslavia

This is the second installment of the full report of the seven American Protestant clergymen who visited Yugoslavia last summer.

Purpose and Result of the Trip

The principal objective of the journey was to study the state of religious worship and to determine the truth of the blanket accusations against Yugoslavia, concerning particularly the case of Archbishop Stepinac, which have been in circulation in the United States and have done so much to damage our relationship and thereby endanger world peace. In line with our main inquiry, we are enabled to make the following specific statements:

We saw ministers of religion and members of religious orders, both monks and nuns, going about the streets in their various religious habits. We visited some of the many monasteries which exist in large numbers and are functioning normally—both Serbian Orthodox and Roman Catholic.

Wherever we went throughout the four republics we visited, we found the churches of all faiths open and functioning. People were using them in large numbers with as much freedom as we take for granted in America. Some rural parishes are without resident priests, since many were killed in the war and the seminaries have not yet been able to fill the gaps. But we found no churches closed.

We attended many services both as a group and individually—in all, about fifty during our fortnight. For example, on our Sunday in Belgrade most of the group attended services in several different churches in succession, and on a Thursday morning in Zagreb similarly visited seven or eight churches where masses were being celebrated, one a patronal high mass.

We interviewed priests, both Orthodox and Catholic, some of whom were holding high government posts. Among these were, in the Republic of Serbia, Father Silyanich, who is the Vice President of the Presidium; Father Stamenich, a member of the Commission on Social Welfare, and an inactive priest; Vlado Sechevich, a former Chetnik who is now the Minister of New Construction; and in the Republic of Croatia, Monsignor Dr. Svetozar Ritig, Minister without Portfolio and Chairman of the Commission on Religious affairs.

We visited the impressive Zagreb University Hospital, a state-operated institution, finished in 1939, and found that 90 per cent of the nurses were Roman Catholic nuns working in their religious habit. By agreement with the church authorities, they were in every department except gynecology, venereal disease and skin ailments. They had their own dormitory and dining room. There was a resident Roman Catholic priest as the hospital chaplain, and a chapel in the building was at his disposal.

While we found separation of church and school, we were officially informed that priests of all faiths can enter the schools during the school hours and give religious instruction to such children as have obtained parental consent. We saw no evidence, and we heard no complaints at any time, that the government was conducting any anti-religious campaigns or educational propaganda. There is no ban on parochical schools. Before a new one can be opened the educational standards established by the state must be assured.

As to taxation, we found the same general principle in application that we accept in the United States; property used for worship is tax-free; income-producing property is taxable.

We visited and interviewed at length the Serbian Orthodox Theological Faculty of the University of Belgrade, having a particularly satisfactory talk

with the Vice Rector, Dr. Dushan Glunac, and with the Professor of Theology, Dr. A. Anastasievich. Their dormitory for students and their library were bombed during the war, and they are experiencing great difficulty in housing their 135 current students. The government is giving them new furniture and has promised them a new dormitory in the near future.

We similarly visited and interviewed the Roman Catholic Theological Faculty of the University of Zagreb, being received with genuine hospitality by the Rector, Dr. Janko Oberski. Two hundred and seventeen seminarians were registered in the spring term just ended. In both these institutions we found the appointment of the professors in the hands of the state which acts upon the nomination of the faculties concerned. The salaries of the professors are paid by the state, as are those of professors in the other academic fields. We were given the full curriculum in each school, were taken through the library, and our questions were answered freely and in the most friendly spirit.

While we were on our way to Yugoslavia, the Roman Catholic Cardinal of Westminster, London, was quoted in British papers as stating that the Roman Catholic Church in Yugoslavia was not allowed to have theological or devotional books printed in that country. We made inquiry of the Rector of this Roman Catholic Theological Faculty who showed us books printed in the State Publishing House (owned and operated by the Yugoslav government). We brought back to the United States with us many copies of Roman Catholic catechisms, service books, devotional works and theological treatises bearing the State Publishing House imprint and the dates: 1945, 1946 and 1947.

In addition to Serbian Orthodox and Roman Catholic representatives, we sought out religious groups. Among our most informing conversations were those with the Chief Rabbi of Zagreb, Dr. Henri Urbach, and the Deputy Chairman of the Jewish Community in Belgrade, Dr. Benzion Levi; with Lutheran Pastor Edgar Popp in Zagreb; with Bishop Agoston Sandor of the Hungarian Reformed Church; with Mohamid Ridranovic, head of the Moslem Community in Sarajevo, and Dr. Kamlie, president of the Sarajevo Jewish Committee. Through these men we asked about not only their own religious groups but also the status of others, such as the Methodists, Baptists, Nazarenes, Seventh Day Adventists, Jehovah's Witnesses and the Salvation Army. All of these groups were at work—the Baptists having literature tables on street corners. Where faced with war-damaged buildings or unusual conditions, they were receiving or had been promised government assistance. This assistance is handled by a Commission on Religious Affairs in each republic, on which sit representatives of the main denominational groups in that area. The constitution makes provision ultimately for a Federal Commission on Religious Affairs but none has as yet been appointed or elected.

All of those to whom we spoke attested to the genuine equality of all religious groups in the new Yugoslavia. The Protestants in particular commended their current status as a distinct improvement for them; in the past they were small minorities surrounded by Roman Catholics in Croatia and Slovenia, and Serbian Orthodox in Serbia.

In Zagreb we interviewed Lutheran Pastor Edgar Popp, an attractive young man, whom we found sitting in his study beneath a bust of Martin Luther. He told us of his heavy responsibilities connected with caring for sixteen Protestant communities, some of them as much as two hundred miles from Zagreb. "Before the war," he said, "the evangelical churches were sometimes oppressed by the Roman Catholics; now there is religious liberty." He spoke of the need for books and vestments. We visited the church of which he is pastor, where we all

On a Wide Circuit

W. W. Reid

The American-Russian Atmosphere

Psychologists tell us that the "mental mosphere" of a people can be condition for war or it can be conditioned for peace and it can be conditioned for one about easily as for the other. The conditioning done by our everyday conversation, by c press, our radio, our movies, and by men the pulpit or upon the platform. Everyc each one of us, perhaps unknowingly, ev unwillingly, is being conditioned for ma things—the mental atmosphere of the nati is thus being changed and prepared. . . .

"There is too much talk of war going in America," says Presiding Bishop Her K. Sherrill of the Protestant Episcop Church. "There is too much talk of the R sians as enemies, and of initiating pla against Russia. . . . It is not the Russia that are the enemy; it is materialism, a selfishness, and greed. . . . I would not a for appeasement because that leads to a gression. The world needs patience, und standing and great wisdom. It needs looki at our times from the point of view of t eternal."

"We must check the hysteria of hate a fear which is now sweeping over the wor and leading people to think that another w is inevitable and imminent," says Dr. Ral W. Sockman. "War is not inevitable if th is any validity in the teachings of Jesus. R sia is too poor to start a war, and Amer would certainly never start a war, either a gressive or preventive. If the world can ho steady for a decade, giving the United N tions time to find itself and improve itse the truth about communism will also ha time to show itself. Let the Christian natio so conduct their foreign and domestic polic that the harrassed peoples of the earth w be converted to true democracy. It can done!"

"Educational leaders and men charg with political responsibility must face a fu damental fact: that ideas cannot be destroy by military force," says Bishop G. Brom Oxnam. "It is possible to destroy the cit of an enemy, to bring his armed forces surrender, in a word, to defeat him as far the physical power to resist is concern But an ideology cannot be suffocated poison gas nor demolished by atomic bom Ideas are conquered by better ideas, wh truth has been revealed in practices that rich personality. The most certain way destroy dictatorship abroad is to estab democracy at home."

Speaking recently on "America's To Meeting of the Air," Bishop Oxnam p posed four actions that President Trur should take to help resolve the differen between the governments of Russia and United States. The President, he said, sho

choose two plenipotentiaries and "send them to Russia at once to sit down with Stalin in personal conference and come to grips with problems that cannot be solved by name-calling and sabre-rattling;" he should call together American leaders of public opinion to help create an atmosphere in which solutions of differences will be possible; he should call upon Stalin "to arrange for the fullest interchange of religious, educational, scientific, artistic and business leaders;" and he should make it clear that America intends to work through the United Nations for the solving of differences.

The Homemaker's Corner

Mrs. Harry A. Burnham

One Family's Thanksgiving

Have you ever stood helpless, watching flames leaping ever nearer and nearer to your home; racing unchecked and uncheckable from the top of one dry tree to the top of another; burning underground in parched roots and brittle needles? That has been in the experience of my friend in Maine whom I have mentioned before in this column.

This is what she says in a letter to me:

"The flames were coming nearer and nearer to our house. At last the big house on the main road, just where you turned into our lane, fell. It seemed that no power on earth could save our home. Indeed, I knew that no power on earth could help us, but I have always found that, when things get too much for me, I can always depend on an Almighty Power.

"I took my four children and went to a near-by place where I knew there was some water, and there I stood and prayed as I had never prayed in my life, not even when I was beseeching God to give me back my health and spare me to bring up my children. I knew he would hear me as he did before. Everyone was terrified, but I wasn't afraid. I forgot the running, sobbing crowd who were blocking the roads. I didn't mind the crackling flames. I was alone with God.

"When the flames had died down sufficiently for me to make my way back to our home I found my answer; The flames had entirely consumed the pine tree under which you and I sat and visited that happy afternoon last summer, but they had stopped short of the tree which shades our kitchen window. They had burned the barn and henhouse, but the hens and animals were safe down in the field. They had taken our woodpile but left the dry wood by the steps. The house was absolutely unsinged.

"No one can understand it, but we know. They say it was a miracle, and so it was, then they say co-incidence, and we know better.

"We are the happiest people on earth; we have our home, our family, an opportunity to help others who have lost everything, and we have God in our hearts."

bowed in prayer as Dr. Trexler, the Lutheran member of our group, asked God's blessing upon these congregations.

Pastor Popp expressed gratitude to the government for postponing his period of military service on two occasions so that he might continue with his people; also for the additional financial assistance he is receiving from the state to help him meet the heavy travel expenses involved in ministering to sixteen scattered congregations. He showed us photographs of his young people, and spoke with pride of the successful vacation-time conference he had just enjoyed with them.

Further contact with Protestant groups came on our final day in Belgrade, when members of the Seventh Day Adventists and the Nazarenes joined us at dinner, as did Bishop Agoston Sandor of Feketich-Bachka, a leader of the Hungarian Reformed Church. He had driven sixty miles in a jeep, from his parish near the Hungarian border, that he might be with us.

Since he spoke only Magyar, an added interpreter was called in, and we conversed from English to Serbian to Magyar, and back again. He told us of the 40,000 members of his church in Yugoslavia, a strictly peasant people. They "feel very well here" and the villagers "go to church as much or more than before the war," he said. They need more ministers and, having no theological school within Yugoslavia, have received permission from the government to send their young men outside of the country for theological study, chiefly to their seminary at Cluj in Roumania. We had heard previously from the Serbian Orthodox that they also had a limited number of such students studying at seminaries in Greece, Bulgaria, and the Soviet Union.

The Jews, whose treatment during the war was lamentable and present state still pitiable, spoke with confidence of their status under the new government.

We were told by these clergymen of various faiths that the government was giving direct financial assistance in many ways. The Roman Catholic dioceses were receiving help for the rebuilding of war damaged cathedrals and churches. The City Council of Dubrovnik has just voted 1,000,000 dinars (about $20,000 at current exchange) to put the 135 Roman Catholic churches in that ancient tourist city in better condition; the Jewish Community in Zagreb had been promised help in building a synagogue to replace the fine old structure torn down by the Germans during the occupation; and the Lutheran Pastor was receiving the already mentioned travel supplement to his salary which is paid by his own congregation.

So numerous were these items of government assistance that they indicated a general policy of help to the churches of all faiths, at the same time that the principle of separation of church and state is observed.

Others we interviewed were the Roman Catholic priests, Father Cajnkar, chairman of the Religious Affairs Committee of Slovenia, and Father Franc Finzgar, perhaps Slovenia's most distinguished author. Also the Franciscan monk, Father Bono Ostojic, representative of the Religious Affairs Committee of Bosnia-Herzegovina who said: "As representatives of the American churches you love freedom. I want to say that the people of Yugoslavia love freedom just as much or more. The United States helped us greatly in a struggle in which we won freedom—which we mean to defend at all cost. Take this message to the United States."

(NOTE: We regretted that we were unable to secure an interview with Bishop Hurley, the Vatican representative in Yugoslavia. When we telephoned his secretary for an appointment we were told that the bishop was out of town.)

It was not our purpose to pass judgment on the political forms or economic policies of the Yugoslav government but, since social problems are the concern of the clergy in America, we wished to see what the general attitude of the

(Continued on page 1124)

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Foreign Aid

The emergency mood of the nation concerning aid to European countries as well as China is filled with potential good or evil. It is filled with good if what we do is thought of as an investment in helping those who help themselves bring about agriculural and industrial economy; it is filled with evil if our aid is to be a series of little gestures of benevolent paternalism or the partial reinforcement of foreign armament programs.

China certainly needs more than a reinforcement of Chiang Kai Shek's nationalist dictatorship. Not only does China's entire economic situation need a careful study and readjustment, but her political situation, one of almost fascistic extreme, is doing more to create reactionary communism than any government in our modern world. Secretary George Marshall is one of the few men in the American scene who knows the China picture and his own reluctance to aid Chiang Kai Shek is of significance.

In considering the Marshall Plan for European Recovery, it is well to keep five points in mind which have been listed by London's *Economist* of September 20th: 1) The economic rehabilitation of Europe is essential to avoid a world-wide depression. 2) Foreign markets must be restored to a pre-war productive level in order to provide an outlet for American business savings. Our business interests cannot survive without foreign investments. 3) The Marshall plan is motivated not by a mere charity concern, but by a genuine moral attribute. 4) World reconstruction is essential for security. 5) Military security is essential as protection for the insecure. "While there is still any uncertainty this consideration cannot be lost from sight."

Vera Micheles Dean reports in the November 7th issue of the *Foreign Policy Bulletin* that communist leaders in Eastern Europe are finding it increasingly difficult to justify close economic ties with Russia at a moment when prospect of American aid to Europe is proving a powerful magnet for peoples ruined by war.

If the Marshall Plan, even before it is accepted by the people of our nation, can create an equalization of confidence in Europe, then surely we have a right to expect that the "iron curtain" will disappear when people are no longer homeless and hungry.

In short, our foreign aid ought to be a practical demonstration of the freedom for which real religion works. Churchmen must work politically for the best solution offered if we are to be safe and if we are to scientifically remove the causes for war.

A Man For A Niche

The delegates to the 1948 Ecumenical Conference were polled by their host church, Trinity Methodist Church of Springfield, Mass., to determine the person whose likeness should be placed in the last of the ten niches which adorn the reredos in the beautiful sanctuary. The delegates were asked to name the greatest Christian personality since 1800; they named Dr. John R. Mott.

Many other names were submitted, including David Livingstone, Francis Asbury, E. Stanley Jones, Phillips Brooks, Dwight L. Moody, William Booth, and Albert Schweitzer. But Dr. Mott had four times as many nominations as his nearest competitor, David Livingstone.

The fact that Dr. Mott attended the conference may have played a large part in this selection, yet from the many conversations this editor had with delegates about the matter, it was evident that Dr. Mott, "the grand old man of Methodism," represented to the vast majority the true ecumenical spirit. He has pioneered in more world-wide movements of Christianity than any of the others suggested, and his virile personality most certainly represents the strength that can only be identified with the spirit of Christ.

It is of equal importance in this selection to note that Dr. Mott is a layman, not a cleric. There is a wholesomeness about the fact that Methodism places the laymen on the very same level as its ministry. No church in America has a more thorough beauty than

Trinity, Springfield, and the majesty of its reredos will be all the more impressive and thrilling because of this last choice. If any man could ever fill a niche, most certainly none could do it more adequately than Dr. John R. Mott.

Too Folksie

They had open house at school last week. All over America parents visited the neighborhood public school to see the building, look at Junior's work books, and talk to Miss Jones, Junior's teacher. The men held back, to be sure, mostly because they still had memories of the unfortunate light in which people (especially boys) were held who did too much talking with the teacher. Shades of "teacher's pet" probably motivated the reluctance.

Miss Jones, a remarkable "Miss Chips" of the teaching profession, spent a few minutes with each parent to discuss the nature of the child and the problems that she had noted. Junior, it turned out, was "too folksie" and had been transferred to the last seat in the farthest corner of the room because of this dread disease. It wasn't that he was bad or dull, it was just a tendency to do too much minding of other people's business. That is what being "folksie" means.

Now Miss Jones is correct to a degree, but this editor does not believe that "folksie" is a bad disease at all. As a matter of fact, we think that "folksieitis" ought to be developed a bit. Too many churches are dull because of lack of "folksiness." Too many isolationists thrive on opposition to this humanitarian function. Cain, when questioned about what happened to Abel, showed opposition to "folksiness" when he replied, "Am I my brother's keeper!"

Human understanding never develops until our neighbors' problems are our problems. In our rightful mistrust of meddlers, we must not stop trying to understand the struggles and triumphs and failures of other people. If there is any spiritual exercise which produces immediate results it is that of sympathetic understanding. Our nation needs to practice this in relation to its former enemies; we need to get "folksie" with Russia and even with Spain. Whites need to get "folksie" with Negroes, and the Jews and the Christians must work at the happy art of becoming their brother's keeper.

We don't want Junior to be "nosey," but we think we'll not worry about his being "folksie."

Peace For Palestine

The greatest opportunity now facing United Nations lies in its solution of the Palestine question. The partition plan is the best available answer to this aged question. The method now quite generally agreed upon for administration of Palestine combines for the first time a democratic opportunity for Arabs, Jews, and representatives of United Nations.

Palestine is to have economic unity insofar as exports and imports are concerned, and in the all-important system of irrigation. Whether or not the Arabs will cooperate remains to be seen, but United Nations observers and first hand reports from others who visited Palestine this summer indicate that the Arab people are ready and willing to receive the benefits of this vastly improved situation.

It will be unfortunate if the oil interests, who oppose education of the masses in Palestine in order to keep the Arabs under their fudalism, indulge in sabotage tactics against this new development. Throughout the past years it has been distressing to many churchmen to note the influence of the feudal lords upon even some of our missionaries. Benevolent paternalism is never the answer to any of these situations, as has been tragically demonstrated in India.

The Zionists have a right to expect Christian sympathy in their struggle to find a place in the world which is native to their faith and culture. During the remaining months when the "Little Assembly" of United Nations is making final consideration of the Palestine plan, churchmen ought to keep informed and create public opinion in favor of this just solution. Since the last world war the Jews have been promised all of Palestine for a homeland; now the world has cut that promise in half. Surely civilized people, to say nothing of Christian people, will not tolerate further delay or further hypocrisy in fulfilling at least the half-promise.

Make Your Reservations Now

On December 8th at 6:30 p. m. in Copley Methodist Church, Boston, the Boston Wesleyan Association will hold its annual dinner for ZIONS HERALD ASSOCIATES. Each year an award is made to an outstanding Methodist in recognition of significant churchmanship. Our readers will be pleased to know that the 1947 award will go to Bishop Lewis O. Hartman.

The principal speaker of the evening will be Dr. Joshua Loth Liebman, author of "Peace of Mind," a great liberal leader of religion, and a loyal friend of ZIONS HERALD. Write our office at once for your reservations. The cost per plate is $1.50.

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UNION THEOLOGICAL SEMINARY

The Laurels of Hitler

CARL SOULE

That Mr. Gorbatov in the Soviet *Literary Gazette* should refer to President Truman as one who is seeking the laurels of Hitler, or that Mr. Vishinsky should use the "town meeting" opportunity of the General Assembly to characterize the American press as "war mongering," is not surprising. It is surprising that the accusation should be so long delayed. Even before the last shot had been fired in World War II the defenders of Stalingrad were being neglected and the whispering had started in high circles, "Since Russia is our inevitable enemy, perhaps we should make the democratic way of life truly secure by turning our many and well oiled guns toward her." On one occasion the whispering became the voice of an ex-governor on a radio station.

There are two important respects in which present American policy resembles that of Germany under Hitler: (1) The Truman administration and the press continually lead us to believe that we are insecure because of communism, and (2) The Truman administration and the press are persuading us that security against communism is to be obtained through gigantic military preparations.

From the early days of the Brown Shirts to Hitler's death, Nazi literature expressed ill will for communists and Jews. It was on the occasion of the "communist" firing of the Reichstag in February, 1933, that Hitler exclaimed, "As we received appeals for help from all over Germany about the impending Bolshevik conspiratorial upheaval, I decided ruthlessly to use all power at my disposal. . . . If I had not taken resolute action in that decisive hour in the cause of peace and order, not only the Reichstag Palace but also every public building in Germany and—who knows—possibly in the whole western world would have been a heap of ruins today." Three days later Hindenburg issued the decree suspending all constitutional articles guaranteeing personal liberty, freedom of the press, and the right to hold meetings.

The average German of the thirties was critical of some parts of National Socialism, but he was usually convinced that Hitler had "saved Germany and Western Civilization from the terror of Bolshevism." Sincere churchmen said, "It was either Hitler or the communists." In the National Socialist Museum in Berlin the cases were filled with exhibits of communist teaching and violence: badges, pictures of German communists, material from the graves of Liebknecht and Luxemburg, propaganda sheets, knucklers, and small bombs. Much was made of the murder of Horst Wessel by a communist assasin.

If any good German doubted the malevolence of the communist regime in Russia, he needed only to recall the "violence of the Cossacks" in the first World War and how the Slavs had been "threatening the freedom of Germany" for centuries. He was reminded that the Slav represented anarchy and despotism, whereas the German symbolized order and culture.

The Rearmament Build-up

This fear of communism led very simply and easily to the thesis and program of national rearmament. Every European nation except Germany was adequately armed, it was asserted. Magazines explained pictorially how France, or Russia could raid and destroy vast areas of German urban life. Posters in subways reminded the people of their defenselessness and the armor of the "enemy." Youths were encouraged to fly glider planes. Airplane designing received an impetus. What the householder should do in case of an air attack

Relations with Russia

Sixteen leading clergymen have issued statement calling on all Christians to joi them in a great spiritual crusade to pu American-Soviet relations on a foundatio on which a world of lasting peace can b built.

The church leaders, seven of whom visite Europe during the past summer, are mem bers of the Inter-Church Committee of th American Russian Institute, 58 Park Avenu New York City. Dr. Ralph W. Sockman c Christ Church (Methodist), New York Cit is chairman of the committee.

"The issue of American-Soviet relations, the committe said, "has become the suprem moral test for the Christians of America. . . It is the duty of every Christian to mobiliz all resources of religion and all moral forc toward the establishment of better relatior with the Soviet Union." The churchme stated that they "hope to help bring reaso where hysteria prevails, understanding whe there is confusion, faith where there is di pair. Our committee stands ready to hel any individual or group seeking an answ to the perplexing problems of America Soviet relations."

Other signers of the statement were: Bis op Charles K. Gilbert, Diocese of New Yor Protestant Episcopal Church; Dr. Louie I Newton, president, Southern Baptist Conve tion, Atlanta, Ga.; Dr. John R. Mott, ho orary president, World Alliance of YMC Dr. Stanley I. Stuber, Northern Baptist Co vention, New York; Dr. Albert Buckner Co Congregational Christian Committee f War Victims and Reconstruction, Oak Par Ill.; Dr. William E. Lampe, secretary, Eva gelical and Reformed Church, Philadelphi Mrs. Ruth Mougey Worrell, executive se retary, United Council of Church Wome New York; Dr. Samuel Trexler, Luthera New York; the Rev. William J. Arms, Ur versalist, Peoria, Ill., Mrs. Leslie E. Swai president, Woman's American Baptist Fo eign Mission Society, New York; Dr. Har N. Holmes, World Alliance for Internatior Friendship through the Churches, New Yor Dr. Gaither P. Warfield, Methodist Co mittee for Overseas Relief, New York; D Robert W. Searle, Protestant Council of t City of New York; Dr. Beverley M. Boy Federal Council of the Churches of Chri New York; the Rev. Stephen H. Fritchma Unitarian, Jamaica Plain, Mass.

Following is the full text of the stateme issued:

"The issue of American-Soviet relatio has become the supreme moral test for t Christians of America. The shocking amou of suspicion, hatred and hysteria which h arisen between the United States and t Soviet Union has disturbed and stunned t

eople of our denominations. We realize hat now as never before the voice of Faith hust speak up in notes of clearness and force.

"We maintain that war is not inevitable. Despite wide differences of opinion, attitudes, abits and philosophies between the cultures f the U. S. A. and the U. S. S. R., peaceful o-operation between the two countries is ossible.

"The peoples of the United States and the oviet Union want peace. The governments f the United States and the Soviet Union ave officially voiced their desires for peace nd their abhorrence of war. The participa- on of the U. S. and the U. S. S. R. as lead- ng and vital powers in the United Nations s an accepted fact by the peoples of the vorld and their governments. We must rec- gnize that the United Nations is our only nstrument for implementing the desires of he nations to live together in peace. Critic- sm of the present organization of the United Nations should not destroy the faith and hope which the peoples of the world have placed n it. Let us do our part to increase the pres- ige and power of this international organiza- ion.

"It is the duty of every Christian to mo- bilize all resources of religion and all moral orces toward the establishment of better re- ations with the Soviet Union. Our Christian Gospel teaches not distrust but faith, not uspicion but understanding, not war but peace. Unless the Christian church points he way to peaceful living together on this earth, the coming of peace will be delayed. We must lift a united voice against the mad- ness of splitting the world into two armed camps. We caution everyone against the manoeuvres of those who would divide the peoples of the world against each other, creating chaos, sowing fear and distrust among those who are war-weary and peace- oving.

"This is a time for decision and action. Every thought, word and deed on this sub- ect either widens the gap between the east and west or helps to bridge it for friendly co-operation and a peaceful solution to the problem. To contribute to the division of he world into two armed forces is to lead he world to conflict; to help bridge the gap will point toward permanent peace.

"Through a program of information con- cerning American-Soviet relations, we of the Inter-Church Committee of the American Russian Institute hope to help bring reason where hysteria prevails, understanding where there is confusion, faith where there is des- pair. Our committee stands ready to help any individual or group seeking an answer to the perplexing problems of American- Soviet relations.

"We call on all Christians to join us in a great spiritual crusade to put American-So- viet relations on a foundation on which we can build a world of lasting peace."

became important. The manufacture of heavy tanks began. In 1935 universal military training was introduced "solely for defense and thereby for peace."

The fact is now clear that Hitler did obtain security from communism for Germany. Militarism, especially the military assumption that offense is the best defense, gained neither security for his own country nor for others. The average German, the average German Christian, was stupendously deceived.

Is President Truman imitating Hitler? In certain respects American leaders are encouraging this country to travel the familiar German road. Since the death of President Roosevelt, the idea of Russia as "our inevitable enemy" has dominated our foreign policy and our press. There has been no Reichstag fire, but there have been cries in Iran, Greece, Hungary, and Korea. It is felt that national security in the face of communist expansion requires national solidarity; therefore, congressmen reluctantly vote for military aid to Greece and Turkey and Henry Wallace becomes a mild Benedict Arnold. On the home front a loyalty bill is passed to screen federal employees.

The McCormick and Hearst newspapers illustrate the worst in "Red" journalism. Some news concerning Russia and communist activity is justified and some criticism of communist behavior is normal, for the U. S. S. R. is an important nation in world affairs and makes its share of mistakes. But in these papers the news is neither objective nor redemptive. The Christian standard of judgment as expressed in Matthew 7 is grievously lacking. A cartoon shows the glorious citadel of Christianity besieged by millions of communists, successors to Nero, the Huns, the Moslems, and the Nazis. Those who wished Lilienthal as head of the Atomic Energy Commission were "communists." Russia is pictured as a savage bear with the label "vicious communism." The fine relief film "Seeds of Destiny" is besmirched by the remark that it is "widely shown by communist organizations."

Better than the Hearst press are the numerous articles in *Life* magazine, the authors of which are usually men of wide experience in church and state and have good motives in their hearts. But the culmulative effect of articles in both *Life* and the *Reader's Digest* is the creation of fear and anxiety with the assumption that the military solution is basic. In the last few paragraphs of his article in *Life,* Brooks Atkinson tried to be constructive and asserted that the basic problem was how to have economic security and freedom at the same time. How was this to be done? "I don't know," was his answer. *Life* might have filled that awful gap of ignorance by dramatizing in its next issue the history and character of the cooperative movement. The series of articles in *Life* concerning creative periods in western civilization reminds one of the National Socialist publication which was entitled, "Germany's Fight for Western Civilization." Does the task of saving Western Civilization now rest upon American shoulders? I, for one, can understand how Vishinsky could think of the American press as "war mongering."

Fear of Russia and communism gives Americans a feeling of insecurity, comparable to that which Hitler built up in the minds of the Germans. The Atlantic and Pacific Oceans, the polar caps, seem worth no more to us as barriers than the Polish plains did to Germany. Therefore, we pile armament upon armament. We stockpile atomic bombs, press military leaders into political posts, and spend a billion dollars annually on scientific-military research. A ten billion dollar annual expenditure for the army and navy is not enough; to it some would add at least two billion dollars for universal military training. The thirst for security by arms is insatiable, whether it is experienced by persons living along the Rhine or the Mississippi. It is understandable how five

(Continued on page 1126)

PERSONS

Mrs. Philip I. Milliken of Portland, Me., was elected and installed as president of the Portland district W. S. C.S. at their seventh annual meeting held on Nov. 5th in Gorham, Me. Mrs. Milliken succeeds Mrs. Robert B. Love of Gorham, who has served as president for four years. Other officers elected were Mrs. Bernard M. Hanninger, first vice president; Mrs. Lester L. Boobar, second vice president; Mrs. Irving W. Maxwell, recording secretary, all of Portland; Mrs. Love, secretary of organization and promotion, and Mrs. Percy E. Mitchell, treasurer. The Rev. Lester L. Boobar, Portland District Superintendent, installed the new officers.

Sixty-six more children attended Sunday school at the Cliftondale Methodist Church, Saugus, Mass., on Armistice Sunday, Nov. 9th, than attended one year ago. Ministers of the church are the Rev. H. Newton Clay and the Rev. John L. Ivey.

Protestants of all denominations flocked to the Methodist church in Penacock, N. H., on the evening of Oct. 27th, to help the church celebrate its centennial. The centennial address was made by Professor C. M. McConnell, of Boston University School of Theology, and the pastor, the Rev. George M. Raun presided. The district superintenent, the Rev. Richard Kellogg, the Rev. Dr. Edward Staples of the board of education, and pastors of the other churches in Penacook, with their families, were guests of honor.

Mt. Vernon Place Church in Washington, D. C., has made a "church visitation council" a standing committee in its organization. The council's 200 visitors called on 2,686 families during their visitation campaign. Resulting interest has been great.

Red Bank, N. J.—Mrs. Edward Clayton (right), uses a phone at the First Methodist Church here, to talk with her daughter in Nanking, China. Phone call was made during services at the Methodist church. Their conversation was broadcast to the congregation by means of an amplifier connected to the telephone. From left to right: Miss Arlie Clayton; the Rev. Roger J. Squire, pastor, and Alvin A. Whiting, local mission chairman.

Methodist contributions to the denomination's World Service fund support of missionary and educational work throughout the world increased $135,588, or 7.6 per cent, in the first five months of the fiscal year, ended Oct. 31st, over the same period of last year, Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, announced.

The Rev. and Mrs. Arnold R. Lewis, of Park Avenue Methodist Church in Worcester, Mass., announce the birth of a son, Wesley Arnold, born on Nov. 12th.

A war memorial to the 441 boys and girls from Kents Hill, Me., who served in the recent war, was dedicated on Nov.11th at Deering Chapel, Kents Hill School. The memorial, which is in the form of the Tower Music System, played chimes and music. A placque commemorating the dedication was placed in the entrance of Bearce Hall, the classroom building. The Rev. Cymbrid Hughes, minister of the Green Street Methodist Church in Augusta, Me., gave the memorial address and the Rev. Dr. Albert I. Oliver, minister of Torsey Memorial Church at Kents Hill, the prayer.

The Rev. Robert C. Leslie has been appointed interim chaplain at the Boston Psycopathic Hospital for November and December in connection with his studies preparatory for his doctor of philosophy degree. Mr. Leslie is the son of the Rev. Dr. Elmer Leslie, professor at Boston University School of Theology and Mrs. Leslie.

The Rev. and Mrs. Horatio H. Crawford who were to have left Moodus, Conn., on Oct. 6th for their new church at Camp Verde, Arizona, were detained by the illness of Mr. Crawford, but left for Arizona by air plane on Nov. 13th. The new minister at the Methodist church in Moodus is the Rev. Donald F. Reid, a student at Yale Divinity School.

At the 20th anniversary of the dedication of the Atlantic Methodist Church, Quincy, Mass., on Oct. 26th, Bishop Lewis O. Hartman dedicated memorials given to the church in memory of Mrs. J. Loughmiller, a past president of the W.S.C.S., and Miss Dorothy Louise Naumann, secretary of the church school at the time of her death. The Rev. Willard C. Arnold was present at the evening service when the second mortgage was burned. It is now announced by the pastor, the Rev. John K. Montgomery, that the first mortgage will be reduced to $10,000 by Dec. 1st, making a total of $69,000 paid on indebtedness since 1937.

Washington, D. C. (RNS) Dr. Daniel A. Poling, member of the President's Commission on Universal Military Training, said here that UMT, as recommended by th Commission's report, is "not peacetime con scription and not contrary to American tradi tion." Addressing the Association of Land Grant Colleges and Universities, the clergy man asserted: "An adequate program of de fense is a program toward peace, and it i first of all mental, moral and spiritual."

Green Mountain Convocation

President Howard C. Ackley of Green Mountain Junior College, Poultney, Vermont greeting the Honorable Ernest W. Gibson Governor of Vermont, in front of Ames Hall They were on their way to convocation, so cial assembly, where the governor spoke on Oct. 31st, on "Current World Problems." Governor Gibson, a trustee of Green Mountain, is the fifth in a series of convocation speakers, among whom are: Dr. Ernest Riggs, president of Anatolia College, Greece Dr. George Sprague, visiting professor in law from New York University; Granville Hicks author of the recent best-seller, "Small Town"; M. Jacob Joslow, educational director of the Joint Distribution Committee in charge of displaced persons in Germany; Dr Harry A. Winne, vice president of General Electric Company; Emerson Markham, stations manager of WGY, WGFM and WRGB Dean Robert Brooks of Williams College.

The Rev. and Mrs. Philip A. Ahern of Falmouth, Mass., announces the engagement of their daughter, Miss Phyllis Davis Ahern to Mr. James S. Hodsdon, son of Mr. and Mrs. S. Myron Hodsdon of Padanaram. Miss Ahern, who graduated from Jackson College department for women at Tufts College, a member of the Tufts College Department of Public Relations. Mr. Hodsdon, who has completed the requirements for the bachelor of science degree in electrical engineering in the Tufts College School of Engineering, employed as a junior engineer with the Raytheon Manufacturing Company, Newton Massachusetts.

The Rev. Charles Parkin, minister of the Rumford (Maine) Methodist Church, announces the appointment of Mr. Richard Webber as youth director, to serve as assistant to Mr. Parkin for the remainder of this conference year. Mr. Webber is a veteran of World War II, having served during the war in the U. S. Navy, and on his discharge returned to his studies at Bates College, where he is now a seinor. A member of the Rumford church, he was previously active in local youth work, and will now direct the activities of the Junior Boys Club, Intermediate and Senior Youth Fellowships, and the Young People's Fellowship.

B. U. S. T. News

The students are getting 100 per cent behind the Crusade Challenge Campaign. In Robinson Chapel on Wednesday, Nov. 13th, the student body unanimously voted to accept a proposed Prayer Chapel as a concrete project to work toward. It was revealed by a discussion panel, composed of Dean Muelder, Dr. Stanley Martin, Bill Hobbes and Stanley Smith (president of the M.V.S.A.), that the new prayer chapel will cost about $10,000. During the chapel service pledge blanks were signed and taken up. The total of pledges made added up to $1116. This figure, together with previous pledges of the students, make a total of $4,000 available toward the prayer chapel. At the moment the actual vote was called for, the students spontaneously arose and sang the Doxology—just one indication of what Dr. Stanley Martin, campaign direcor, termed "the magnificent spirit" of the fellows toward the building program.

The annual Fall retreat of the Boston unit of the Methodist Federation for Social Action was held at Asbury Grove on Armistice Day, Nov. 11th. Twenty students and ministers were present. The topic for the day was: "U.S. Foreign Policy." The leaders for the day were Tyler Thompson, Glen Trimble (both Ph.D. students in B. U. S. T.) and Dr. Edgar S. Brightman. Beginning at 9:30 and ending at 4:30, the day was spent in discussion and fellowship. It was the predominant opinion of the group that our foreign policy needs some rather fundamental revisions in the light of the demands of the Christian ethic.

New Hampshire Gains

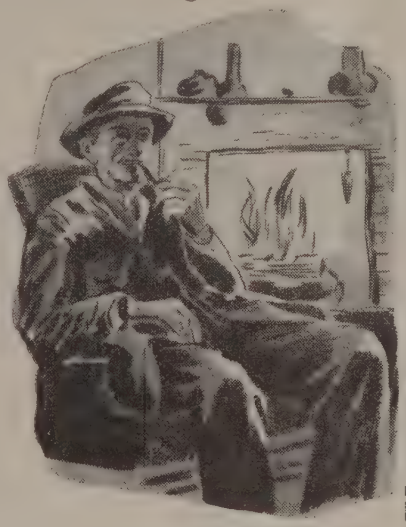
Of particular interest are increases made last year in two areas of the field of Christian education of the New Hampshire Conference. Total church school enrolment of the conference as reported in April was 10,126, a gain of 327 for the year. Church schools there raised $13,267 for all purposes, which is an increase of $1,146 over the previous year.

Outstanding gain for the Southern District, R. H. Cowen, superintendent, was in vacation church school work. Schools were conducted in 24 churches in the district, with an enrolment of 960. Thirty-three churches have MYF organizations with 675 members reported. A gain of 84 was given for the youth division, with a total enrolment gain of 214 for the district.

The Northern District, Richard Kellogg, superintendent, had an enrolment gain of 113, making the total 4,831. The nursery and children's departments reported gains of 78 each.

The Fires of the Fathers

William L. Stidger



I was down in the TVA country last summer and heard this glorious tale.

It seems that the TVA was putting a deep lake in a certain valley and they had to condemn the land in that valley and move all the old time settlers out. There were several mountain cabins on the sides of the slopes above that valley which was to be covered with water in due time, one of which had been owned by an old mountaineer for forty years.

When the government engineers went to see him about moving, he refused to move, even though the government offered him five times as much as his land and cabin were worth.

They built for him a stone home up on the mountain side, not far away, with all the modern conveniences, took him to the new cabin and said: "Uncle Henry this is all yours: a stone cabin, plastered rooms, a bath, a nice kitchen with an electric stove and electric lights."

"Nope! Don't want it! Won't move!" replied the old man.

"Why not, Uncle Henry?"

"Gotta keep that fire goin' in the front room! My great great grandpap kept it goin'! And I'm a goin' to keep it goin' too —I am! Can't let my pappy's fire go out, nohow!"

Then that group of government engineers, with typical American imagination, got a truck, gathered up the embers of the ancient fire and transported it with Uncle Henry to the new house on the hilltop overlooking the lake to be and said to him: "There's your fire, Uncle Henry! We won't let it go out, and you can keep it burning up here as well as down in the valley."

Uncle Henry saw the logic of this arrangement and agreed to accept the new home, now that the fires of his fathers were burning on the new hearth. He wanted to keep the fires of his fathers burning faithfully and perpetually and we can't blame the old mountaineer.

Fortunately the government had engineers with imagination and some respect for the traditional sentiments of that old mountaineer. Indeed most of us in this nation would be better off if we too had more reverence for the fires of our fathers; the fires of faith, the fires of freedom of religion; our dependence on God; our sense of integrity, loyalty and democracy.

And we of the church would be better Christians, better men; happier in our business, homes and human relationships if we too kept the fires of our Christian fathers burning on the altars of the church. And certainly one of those fires is the spirit of traditional Hebrew laws and the spirit of Christ and the New Testament.

Those were the fires of our early Christian fathers. Let us, in accepting the standards of Christian Stewardship, tithing and sharing, keep the fires of our fathers burning on the altars of the church. At least let us be as faithful to our traditional religious past as that old mountaineer, Uncle Henry.

Eat Fish

Warren C. Carberg

As part of the nationwide movement now in full swing to save grain by eating more fish, the *Boston Post* as a public service has distributed free of charge during the past three weeks, more than 80,000 seafood recipe booklets for its readers all over New England, and in many other parts of the country.

Thousands of housewives and women's organizations already supplied with these booklets have expressed appreciation for the help in preparing fish for their families.

Although the winter months present hazards for the fishermen, the fishing industry has already pledged itself to a 25 per cent increase in production while maintaining reasonable prices.

In order to obtain national publicity for the plan, four well known Boston chefs went by air to Chicago, Cincinnati, St. Louis and Buffalo recently where they served fish at meatless Tuesday luncheons in those cities. They were paid in grain for their services and the grain was turned over to welfare organizations to be eventually shipped overseas to meet the threat of starvation in Europe during the critical period just ahead.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Nov. 30.

LIVING CONFIDENTLY. 1 JOHN 4:15-19; 5:10-12.

"God is Love"

This definition of the nature of God seems very simple. What we know about love as a human quality helps us to understand a God of love. The definition has a broader meaning when we take it to mean that God, as a supreme being, loves all of his creatures. There is a danger that we allow this definition of God to run off into a theological doctrine to be accepted, verbally sanctioned and promptly forgotten. As we mingle with our fellow men we are very apt to forget that belief in a God of love obligates us to love others. There is proof of this in the words of John: "Because as he is, so are we in this world."

One of the most difficult things to understand about people is that they find it easy to Love God and Christ and at the same time hate their fellow men. They do not take the trouble to state their doctrine of hate but they just go about treating others in a hateful manner.

The clear meaning of all his emphasis upon love in the very nature of God is that everyone is within the circle of God's love. And if God is no respector of persons no one who loves God can be.

This means that no Christian can make any exception in race or creed or social standing in practicing love in all human relationships.

One thing more is necessary for us to learn and that is that one must have God dwelling within if he hopes to practice love instead of hate in all human relations.

Tormenting Fears

Fear is one of the most tormenting things in human experience. It has haunted man throughout all his history. Man has been afraid of almost everything in the world. Often man has been most afraid of himself. Fear of God may be wholesome at times but it has caused man to do some very sinful things. The fear one person has for another leads to violence in many instances. When fear grips an entire nation there is grave danger that war will be the result.

Just now man is terrified at his own power to destroy himself and others. So far have scientific discoveries and inventions of means of destruction gone that man fears that he cannot survive. And he has good reasons to be scared at his deadly handiwork. The very wisest of men are now asking the question: Is there any hope of survival?

With fear of himself and of others gripping his heart, man has gotten into a panic. He has gone almost stark mad in his race for means of defense against himself and his fellow men.

Nowhere is this fear more rampant than in international relations. In spite of the knowledge that war is the most terrifying and destructive thing in all the world, man is afraid to rely on anything else for defense and as a means of survival. It is not even as effective as a backfire to prevent the spread of a forest fire. If fire cannot be fought with fire how can we fight war with war?

In the midst of all this hysteria and chattering of teeth there comes the reassuring words of John: "There is no fear in love; but perfect love casteth out fear." The practice of love instead of hate in human relations would calm the fears of mankind almost instantly. But it must be more than a verbal assurance of love. One nation cannot take another by hand and say "I love you" and swing a sword with the other hand. And is it not written that a perfect bomb casteth out fear, either from the one who uses it or the one on whom it is dropped.

Takes Issue with Cardinal

SYRACUSE, N. Y. (RNS) The board of directors of the Council of Churches of Syracuse and Onondaga County, Inc., released a statement here taking issue with a recent speech delivered in Syracuse by Francis Cardinal Spellman, Roman Catholic Archbishop of New York.

In his address, according to the statement made public by Harry B. Taylor, president of the Church Council, Cardinal Spellman made reference to "the inferno of hatreds and bigotries of peace fomented by men in the clothing of shepherds."

The cardinal was also reported to have referred to the men in the clothing of shepherds as seeming "to have one principal dogma—discrimination against Catholic children, depriving them of public welfare services made available to other American children."

These utterances, the Church Council said, "disturbed large sections of the community" and have been "widely interpreted in the community as representing the attitude of the Roman Catholic hierarchy towards the leadership of the Protestant Christian church."

Attitudes such as those expressed by Cardinal Spellman "must be dispelled" the Church Council declared, adding that "we are not aware of such fomenters of hatred and bigotry of any faith in our friendly city."

"There are respected Protestant leaders who are opposed to use of public tax funds for private or sectarian purposes, including bus transportation for thousands of private and sectarian schools," the council statement continued.

"The cardinal's words inevitably could not fail to be construed as an attack on these men. The cardinal appears to call men 'bigots' whom we know to be men of good will.

"Our forefathers sacrificed much that any child, no matter what his faith, might have the right to an education. To that end they devoted themselves to the establishment of the free public school system. Multitudes of the earth's oppressed have come to America; and their children, through the advantages of the public school, have been enabled to raise to the highest positions open to free Americans.

"If, then, Protestant leaders oppose the use of public funds for sectarian and private school purposes, it is because they believe that our American democracy and national unity would be impaired by any weakening of the public school."

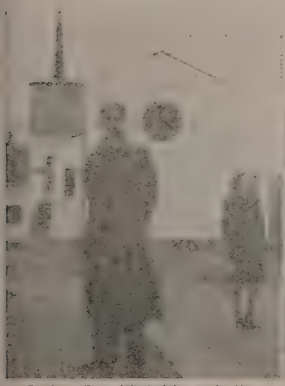
Churchmen here said that Mr. Taylor, as president of the council, had addressed a letter to all Protestant churches in the county, following Cardinal Spellman's address on Oct. 23rd, requesting that any comments on his speech be restrained, and assuring the churches that a public statement would be made by the council.

Newly restored Methodist Mission Building, Warsaw, Poland, stands symbolically amid ruins of the city

A Methodist Orphanage being rebuilt with Crusade for Christ funds, in Poland

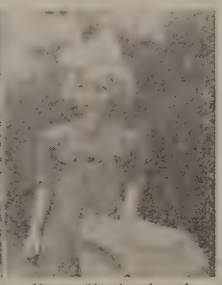
Scaffolding and reconstruction, Methodist headquarters, Prague

Krystyna Kuczynska, of our church in Warsaw, works with the American Embassy



Pastor Per Westwick and the rebuilt church at Molde

A wee one in the Jerusalem day nursery at Copenhagen



Young Slovak miss of Bratislava

Delegation from Central Church, Prague, and (at right) Bishop Theodore Arvidson (center) with Swedish and Finnish leaders, G. Henricksson, Josef Gustaffson

AN AVALANCHE OF GOOD WILL

"WE are grateful to God for those who were used by him as instruments for the releasing of this avalanche of love and good will," Rev. Josef Paul Bartak said as he described what the Crusade for Christ had done for the 6,000 Methodist members and adherents in Czechoslovakia. He told how trucks had been hired to carry supplies to churches in needy sections, and while he was speaking one could hear the hammers of the workmen who were repairing the bombed and burnt Methodist headquarters. The project cost $13,260 in Crusade money.

In neighboring Poland the Methodist Conference, which has grown to 70 ministers, 15,000 members and 80,000 constituents, is grateful for what the Crusade has accomplished. The headquarters building, rendered 80 per cent unusable after the terrific bombing Warsaw suffered, was the first large building in the city to be reconstructed and reconditioned. Besides, an English-language school was started and already 1,000 students are enrolled. Damaged chapels have been rebuilt in Lodz, Breslau, Posnan, Tarnow and other places. A new church and parsonage have been purchased at Cracow.

The headquarters building at Brussels, not bombed but badly in need of repairs, was reconditioned at a cost of $3,400 in Crusade funds. Belgian Methodists are immensely proud of it. In addition, there is a new church at Herstal, where the old building was completely destroyed by one flying bomb. At famed Dunkirk there is a new Methodist building. Other properties have been restored or repaired, giving a spiritual lift to these people who like beautiful, but not pretentious, churches.

The Scandinavian countries, including distressed Finland, are singing the praises of the Crusade. Some $9,000 was spent for the rehabilitation (including new suits of clothes) of ministers in the two Conferences and for the Baltic refugees. The largest Methodist congregation in the country was bombed out.

The Methodist headquarters in Copenhagen is still in the process of being repaired (perhaps Jerusalem Church has been completed by this time) but a vast change had come over the badly bombed and burnt printing plant, nursery and old folks' home. The Crusade helped Danish Methodists to the extent of $20,000.

The deaconess hospital in Stockholm, Sweden, has been expanded at an expenditure of $20,000. The sisters, who meet for morning devotions before they go to their duties of healing the sick, remember American Methodists in their prayers.

At Gothenburg, the indebtedness on the theological seminary for all Scandinavia has been almost cleared up, thanks to Crusade help. Incidentally, Methodist seminaries of this kind are needed in Poland and Switzerland.

In Norway, the church at Molde is the first church of any denomination to be restored after the war. Crusade help amounting to some $40,000 enabled them to build a beautiful sanctuary. Other appropriations were made for the churches in Bodo and Kristiensund and for the old people's home at Vadso, about which an account of heroism must be written sometime.

The avalanche of good will moves on!

Call in Manhattan

BERNICE BURROUGHS

Dr. Floyd Shacklock leads an informal discussion at Riverdale.

At the close of camp, students and counselors, as one said, "all lined up and smiling."

For six weeks of the past summer, twenty-six Methodist students from all sections of the nation worked and studied in New York. They had answered the call to come to the first Methodist City Work Camp sponsored by the Board of Missions and Church Extension and the New York City Society; their laboratory, the city and churches of New York.

Monday through Friday, each week of their stay, the students worked in Methodist churches and institutions in metropolitan New York. Their activities were varied. They planned games and recreation for all ages. In some churches they remained on duty evenings in order to lead play for young working people. They assisted in class and hobby groups and in sessions that included the entire enrolment.

Two of the students helped in the interviewing of the parents of 1,000 Negro children whose summer camp expenses in full or in part are provided by the Methodist Camp Service. One home economics major, with the help of teen-age children, supervised the cooking and serving of a midday lunch for 150 children at the Church of All Nations Play School. Three other Work Campers also led classwork in this school. The majority of the students assisted in daily vacation church schools.

Most of their weekdays were spent in two places—on the job and at home. Home was Riverdale Country School, stone buildings and green sloping lawns not far from the Hudson. And it was much more. Under the leadership of Dr. and Mrs. Floyd Shacklock, of Drew University, it was opportunity to share the events of the day, all the funny things that had happened plus more serious incidents.

There were times when the young people wondered if the results really were

Veterans Housing Inquiry

The American Veterans Committee o Massachusetts has announced that the hou ing situation in the Commonwealth is so d plorable that even veteran-owned and ope ated cooperative housing projects at preser costs are financially undesirable and far e ceed the average rental of $40.00 per mont which, according to a recent state estima and poll, ninety per cent of the 112,000 ve erans needing homes can afford to pay.

This statement was based on the findin of a comprehensive report on cooperati housing made by members of a special con mittee of the Boston No. 1 Chapter of t AVC. The report reveals that the lowest re attainable in a cooperative rental project $68.00 per month, and that only on the ba of third class prefabricated construction.

The Special Housing Committee consi ing of James S. Turner, chairman, of Ne ton, Josiah H. Child of Boston, Norwo Cox of Weston, Alexander C. Forbes of We wood and William J. Hutchinson of Ca bridge, was formed for the express purpo of investigating the practicality of vetera constructing and operating a housing d velopment which might, in some positi measure, help alleviate the urgent need f low cost rental housing throughout the sta The three types of non-profit corporations which such housing might be construct included Cooperative Housing, Vetera Housing and the Urban Redevelopment. the Cooperative Housing category, the A committee found that a 72 unit developme would cost $597,600 or an average mont rental of $79.00 including heat and wat In the Veterans Housing Corporation type was determined that by use of precut ho of third class construction, costs might slightly reduced to a total development penditure of $509,544 which would aver $7,077 per unit apartment or $68 per mo The committee also studied a proposed m od of financing a 72 unit housing deve ment under Chapter 564, Mass. Acts of 1 which extends to Veterans Housing Corp tions the tax privileges now enjoyed by ban Redevelopment Corporations. U this plan costs ran to $597,600 making average unit construction cost $8000 monthly rental rate of $73 including and hot water.

The committee's report is generously d mented with financial plans, cost breakd and some floor plans for the cooper housing developments investigated. I pointed out that the high cost of land is a major factor in the exorbitant costs of proposed projects as it makes up only a s percentage of the total over-all constru cost. The two principal factors causing high rental rates, according to the Housing Committee, are building con tion costs, up more than 100 per cent 1939, and interest rates. It is the opini

ie committee that, insofar as can be fore-en at this time, there will be no appreci-ble reduction in the existing high construc-on costs for the next two years. However, to interest rates, the AVC investigative oup does not feel "there is any valid reason hy FHA insured loans could not carry a uch lower interest rate as permitted under e proposed Taft-Ellender-Wagner Housing ll."

In line with conclusions obtained, the com-ittee believes that rental housing to rent for ss than $68.00 per month cannot be attained ithout federal and or state government sub-lies. The AVC group therefore recom-ends that "all possible public pressure be plied upon our senators and congressmen expedite the passage of the Taft-Ellender-agner Housing Bill early in the next ses-on of Congress and that, furthermore, all ssible encouragement be given to our state gislators to draw up and pass a comprehen-ve state housing bill to meet the existing ousing emergency in a realistic and forceful anner through subsidies."

Vhite Guests in Negro Homes

New York (RNS) Eight Negro families Harlem played host to 14 white young-ers and four white adults who came here r a two-day week-end visit in a reversal the Vermont Plan.

The white visitors, all from Newport, arre and St. Albans, Vermont, attended ser-ices conducted at the Abyssinian Baptist urch in Harlem during their stay which w them living "normally" together with eir hosts.

During the church services the white vis-ors, who have been hosts for the past four mmers to Negro children from New York d Brooklyn, were thanked by the Rev. aniel N. Licorish, assistant pastor. He said e kindness shown by the Vermonters had ade a deep impression on his congregation demonstrating that large numbers of hite persons were willing to give true mean-g to democracy.

Under the Vermont Plan, begun three ears ago by the Rev. A. Ritchie Low, now sociate director of the committee on church d race of the Congregational Christian hurches here, white Vermont families act hosts to children from Harlem during the mmer. The plan has since been adopted several other states.

Mr. Low was on hand to greet the Ver-ont group on their arrival at Grand Cen-al Station here.

Last July a group of white children from uincy, Mass., spent two weeks as guests of arlem families. On that occasion Negro hildren were returning a previous courtesy xtended to them in homes in Quincy.

worth the effort—the hurrying to work, the demands of the job. But that was an infrequent reaction. They admitted that their work made them think harder than had any college assignment and that the conclusions had brought rewards of the lasting variety.

In the library of Riverdale School and on the broad porches, the students heard visitors who, like themselves, worked with people, studied their needs and tried to answer them. Ministers from many churches described parish work; settlement house leaders defined the type of service they give their neighbors. A peace organization was represented as were social agencies; the president of a college for Negroes spoke. The lawyer of an outstanding labor union presented the needs of industrial workers.

Even the week-end excursions of the work camp family added to their knowledge through the help of experienced guides. Each Saturday was spent in this kind of research, and on Sunday their church going was not of the touch-and-go kind. They attended as a family; looked carefully to see what kind of people were among the worshippers; read the bulletins to learn the type of program presented.

The students observed the "racial tension, industrial problems, population shifts and other complexities of concentrated life" named in the folder announcing the work camp. They were introduced to the advancements in scientific progress, the vast outreach of communications systems, especially radio. In all their observations, the young people never lost sight of their job—to find the contribution the church can make to life in a modern city.

Almost all the work camp members had come from open-spaced territory. They liked the people they met in the world's most metropolitan city, and they understood them far better than do most visitors. They learned why it is necessary for New Yorkers to rush and why they seem oblivious to others. On the other side of their experience they found their summer neighbors to be among the world's kindest people in answering questions and helping strangers.

The students not only brought objective viewpoints to the churches they served, they brought themselves. Some of the adults with whom they worked couldn't get over that strange fact and observed, "You really mean you came all this distance and gave up your summer just to help in our church?" That was a head-shaking thought.

It became plain to the work camp members that in all the maze of things that make up life in a big city, the church must put forth greater effort and must amass all available resources especially in the realm of personality. They recognized the social limitations of city life and in contrast they saw the unlimited opportunities facing the city church.

The most illuminating research was compiled during a discussion on ways in which the program may become more effective. The students agreed that commercialization of entertainment and limitations of social contacts in homes contribute to the prevalent lack of "sense of community" and that the creation and development of community spirit represents a primary challenge to the city church.

The students sympathized with the plight of metropolitan churches in the almost impossible situations they face due to a dearth of volunteer leaders, but they also had learned how much energy and time the average citizen uses in just getting to the job and how this affects out-of-hours activities. Absenteeism of church members from the scene of need they felt contributed most to the prevalent lack of personal responsibility. They were of one mind in recognizing that the church must reach out farther than its membership rolls and

(Continued on page 1124)

Positive Preaching and the Protestant Mind

Bishop G. Bromley Oxnam

Excerpts from an address given at Boston University School of Theology Conference on preaching, November 5, 1947

As an honest and respectful attempt to end misunderstanding between Roman Catholic and Protestant in the United States, I address important questions to the hierarchy. I believe Protestant leaders would gladly sit with Roman Catholic leaders and discuss these questions, sincerely seeking to know the mind of the Roman Catholic Church. We believe in religious liberty. We are confused by the statements of the Roman Catholic Church on this subject, and we are troubled by its practices. I have already proposed to one of the most widely publicized members of the hierarchy that such conferences be held. Questions should be frank, and the spirit should be friendly.

We are eager to know what the Roman Catholic Church believes on the subject of religious liberty, and what we may expect it to do in those nations where it is in the majority. These questions are asked in brotherly and respectful spirit, with full recognition of the service of faithful priests and devoted sisters who serve in the name of Our Blessed Lord, but they are asked also with full recognition of the place of freedom in the development of personality and the maintenance of a free society.

1. Does the Roman Catholic Church believe that the state should treat all religions in all parts of the world with equal favor?

If the answer is yes, what did Pope Leo XIII mean when in the encyclical "Immortale Dei" he declared, "It is not lawful for the State . . . to hold in equal favor different kinds of religion."

2. Does the Roman Catholic Church believe that a man should be free to embrace and profess the religion he shall believe to be true, guided by the light of reason?

If the answer is yes, why did the Pope in 1864 in the famous Syllabus of Errors condemn that freedom?

3. Does the Roman Catholic Church believe in freedom of worship, freedom of conscience, and the freedom of the press?

If the answer is yes, why in the Spanish catechism, used in all religious instruction in Spain, are these freedoms condemned, and why is censorship of the press justified? The following quotations from the chatechism are pertinent.

"The principal errors condemned by the church are 13," and among the thirteen are Protestantism, Liberalism, and Masonry. In question and answer form, the chatechism states the position of the church.

"Q. What are the freedoms which liberalism defends?

"A. Freedom of conscience, freedom of worship, and freedom of the press.

"Q. What does freedom of the press mean?

A. The right to print and publish without previous censorship all kinds of opinions, however absurd and corrupting they may be.

"Q. Must the government suppress this freedom by means of censorship?

"A. Obviously, yes.

"Q. Why?

"A. Because it must prevent the deception, calumny and corruption of its subjects, which harm the general good.

"Q. Are there other pernicious freedoms?

"A. Yes. Freedom of education, freedom of propaganda, and freedom of assembly.

"Q. Why are these freedoms pernicious?

"A. Because they serve to teach error, propagate vice, and plot against the church.

"Q. Does one sin gravely who subscribes to a liberal newspaper?

"A. Yes. . . . Because he contributes his money to evil, places his faith in jeopardy, and gives others a bad example."

4. Does the Roman Catholic Church believe in religious liberty?

If the answer is yes, why did the hierarchy of Peru in a Pastoral Letter, after referring to Protestantism as a wolf attacking the fold, refer to the Fourth Article of the Peruvian Constitution which declared "the Apostolic Roman Catholic faith to be the state religion to the exclusion of all other forms of worship" and, bemoaning the fact of its repeal, speak of the Article as constituting "a sacred bulwark of our religious belief and a powerful restraint against sectarian audacity."

And why, under Cardinal Spellman's imprimature, does the Rev. Francis J. Connell in stating the Catholic position say, "If the country is distinctively Catholic, that is, if the population is almost entirely Catholic, and the national life and institutions are permeated with the spirit of Catholicity, the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion."

Is this the reason Protestant schools and churches have closed in Spain?

5. Does the Roman Catholic Church believe in the separation of Church and State, and is it in accord with the declaration of the Supreme Court in the recent decision in the New Jersey school bus case, namely, "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach?"

If the answer is yes, how are we to unde stand the Syllabus of Errors which spec ically condemns the proposition "The chur ought to be separated from the state, a the state from the church?"

I know that raising these questions w be regarded by some as an attack. It is n that. We must understand each other. It no good to summon man to preserve liber unless we know what the word liber means, because unless it means liberty f all, it is not liberty at all. We pray to t same God, we adore the same Christ, we e perience the working of the same Ho Spirit. We are brothers. We have conv tions. The way to understanding and uni is the way of frankness and honesty. Nam calling does not become archbishops. It not bigotry to raise questions concerni freedom when mankind is threatened forces that are destructive of freedom.

In the long run, the churches of this nati will make their greatest contribution to o people if all men are free. Will the Rom Catholic Church announce a new doctri of religious liberty and agree that in all r tions involving religious liberty the princip that should guide us is the simple one of o Lord, namely, to do unto others as we wou be done by?

Churchman Aids UNESCO

To assist in its global fight against ill eracy, the Committee on Fundamental E ucation of UNESCO, now meeting in Me ico City, has summond the assistance of D Alfred D. Moore, executive secretary of t Committee on World Literacy and Chr tian Literature of the Foreign Missions Co ference of North America, who has left air for that city with a special exhibit of t famed Laubach method of conquering ill eracy.

Dr. Moore addressed the committee Nov. 8th, demonstrating Dr. Frank Laubach method of preparing literacy charts in v ious languages, and how the charts are us by instructors in teaching illiterates to rea He also presented a sound film strip demo strating the method, produced by the Spa ish edition of *The Reader's Digest* on t basis of Laubach's Spanish lessons.

The exhibit included literacy charts a primers developed in native languages Africa, Asia, and the Pacific islands, post used in various countries to advertise t campaigns locally, and periodicals and pa phlets in many languages issued for the fu ther progress of new readers.

Dr. Moore will remain in Mexico for so days to serve as consultant in planning U ESCO programs to combat illiteracy, and w consult with executives of the Mexican N tional Campaign for Literacy, through whi adapting the Laubach method, more th one million Mexicans were taught to re last year in 40,000 teaching centers, Presid Miguel Aleman, himself, being one of volunteer teachers.

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The Autobiography of a Plain Preacher

Raymond H. Huse

CHAPTER 25—*"Parsonage Guests"*

One of the blessings of pre-auto days in the ministry was the privilege of entertaining overnight guests. The first one to come was the presiding elder. What a time we had getting ready for him! We did not ordinarily drink tea in our family, but bought some especially for his coming; and then all he drank was hot water! One of our official board members gave us a juicy steak, most of which I ate. The elder revelled in eating the dried applesauce which I had tried to persuade my mother not to serve. He was a delightful guest, despite his preference for hot water, and his coming was a blessing. His successor was Dr. Roscoe Sanderson who was my district superintendent until I became his. Two things I shall always remember about him—his love of birds and his hope of heaven. He told me once that he thought the birds did not share in Adam's fall and so lived in peace and harmony. He was a better theologian than naturalist, as Gene Stratton Porter could have told him.

Another guest we always welcomed was the state secretary of Sunday schools. He was a tall pine-tree of a man, Roger Thompson. He was always doing helpful things like mowing lawns for people, shovelling paths through the snow, or reading good books aloud.

When our family had a real live bishop come to spend the night in our "Prophet's Chamber" we were proud and happy. There began the friendship with Bishop John W. Hamilton which lasted until he went to heaven. I shall never forget how eagerly he entered into our work that wonderful sabbath that he was visiting us. We were raising money for the beautifying of our sanctuary. He drew some squares on a blackboard, saying, "now we want fifteen hundred dollars." And after all the squares had been filled, he said to me, "We have really raised eighteen hundred!" Sure enough, the squares for that amount had appeared, as if by magic. One pious brother said he thought it was not right for us to give more than we had originally intended to give. But I had no such compunctions! It was good to have a liberal amount pledged to make up for leakage.

We have also entertained two more recent guests of the royal line of Methodism. One of these was the ubiquitous E. Stanley Jones. Whenever I think of the happy occasion of his visit, I am reminded of the Bible passage, "A merry heart doth good like medicine." I saw him playing golf in the rain with a Presbyterian minister, and although Dr. Jones did not win the games, he was still radiant. I remember, too, that he shared a letter with us that accused him of disbelieving the truths which were dear to his heart. It was a scurrilous epistle that would have made most recipients hot with anger. But the good man kept his second blessing and his sense of humor.

Dr. Jones spoke one Sunday morning at the Geneva Methodist Church, where I was pastor at the time, and he gave not only a glimpse of India but a real glimpse of Christ. He showed us that we needed to give up the last sin in our lives—the one thing that stood between us and the power and the joy divine.

Then, too, I recall one of the saintliest men who ever sanctified our home with his presence, Dr. Charles A. Tindley, the black man eloquent. He came to us after having had a very unhappy experience in a neighboring city. He had been refused food and shelter because of the color of his skin. He felt crushed by this hard discrimination. But when my wife welcomed him with due appreciation of the honor and joy of having him in our home, it brought comfort to his heart. In speaking of it he said to me, "When I came to your door, your wife's smile was worth a hundred dollars to me." We cannot tell how much it was worth to us to have him as our guest. That night he preached gloriously at our church, where people crowded to hear his burning words. It was always so. In the large church where Dr. Tindley was pastor, and wherever he was announced to speak at conferences, the multitudes followed him, and the most learned sat at his feet.

This particular evening when he spoke at our church was no exception. Upon returning to our home for the night, weary from a full day of engagements, my wife asked him to have a little lunch before retiring. He replied, "No thank you. I want to go right to my room. I always spend an hour praying for the family in whose home I am entertained." After he had gone to his room, it seemed as if a hush settled down over our home, while this black man with a white soul was praying for us. It was not many months after his visit to us that Dr. Tindley was called to the home eternal, where we are told that those who have come up out of great tribulation are robed in white before the throne of God.

And now, finally, there is One Other of whom I speak with a grateful heart. I can never express my gratitude for His presence in my home. Upon many a parsonage wall have I seen this reference to Him, "Christ, the head of this house, the unseen guest at every meal and the silent listener to every conversation."

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Serb Group Demands Removal

BELGRADE (RNS) Demand for "immediate removal" of the Rt. Rev. Bishop Dionisije, of New York, head of the Serbian Orthodox Church in the United States and Canada, has been made in a letter received by Patriarch Gavrilo, supreme leader of the church, from the American Serb Congress, a recently-formed group with headquarters in Pittsburgh. The letter was widely publicized in the Yugoslav press.

The organization's demand was based on charges that Bishop Dionisije had "obstructed" a campaign to aid Serbian war orphans and "publicly attacked" American Serbs engaged in relief efforts for Yugoslavia.

The group also charged that Bishop Dionisije had used "threats" to dissuade priests and laymen in his diocese from attending the recent convention of the Congress in Pittsburgh.

An official of the Serbian Orthodox Church here was quoted as stating that "it is most probable that action of some sort will be taken against Bishop Dionisije, because I believe Patriarch Gavrilo already has several times brought such matters to the attention of the bishop."

Green Mountain Guidance

A Conference on Guidance designed to meet the interests and needs of school superintendents, high school principals and teachers, and high school guidance directors will be held under the auspices of Green Mountain Junior College on the campus at Poultney, Vermont, Nov. 21 and 22. "The conference will deal not only with the general problems which lie in the field of guidance and its broader implications of effective living," H. Elliott Chaffee, assistant to President Howard C. Ackley, is quoted as saying, "but it will explore the possible relations and the liasion which should prevail between high schools and homes and institutions of higher education and industry."

Mr. Richard Trumbull, director of student personnel at Green Mountain, is the director of the Conference on Guidance, and participating as speakers, will be Dr. Dana Cotton, director of placement, Harvard University; Frank H. Glazier, director of guidance, Keene Union School, Keene, N. H.; Maynard M. Boring, director of personnel, the General Electric Company, Schenectady, N. Y.; Dr. Ralph Kinney, instructor in guidance, Albany State Teachers College, Albany, N. Y. Hilton C. Holland, president of Headmasters' Club of the State of Vermont; Dr. Harry Linton, superintendent of schools, Schenectady, N. Y.; and B. Howard Peake, director of educational guidance and research, Vermont Department of Education.

Washington Diary

Samuel W. Irwin

October 1947

With so much that might happen now anytime in Washington it seemed a little reckless to drive the 150 miles down into Virginia to Yorktown on the sea, between the York River and the James. But it was on Oct. 19, 1781 that the British army on the Virginia bluff at Yorktown surrendered. So on this the 166th anniversary of the surrender, I drove down to see what had really happened to Cornwallis. There, high on the peninsula between the rivers, stands the Yorktown monument that commemorates the French alliance and the victory of the colonial forces. The inscriptions around the four-square granite base tell the story of how things had been going for the red-coats.

Cornwallis had gotten into his corner in August. He had water on either hand, and before him the sea with the boats of the French fleet just in from the West Indies. By mid-September George Washington, who from the Hudson outside New York had seen his chance, with his comrade-in-arms Comte de Rochambeau and his French militia, was flat across the little peninsula in the rear. And Lafayette with a small American force was sweeping the corners of the country-side 50 miles to the north. On the base of the monument one reads: Here Earl Cornwallis surrendered his 7251 officers and men, 840 seamen, 244 cannon and 24 standards, to his Excellency George Washington, commander in chief of the combined forces of America and France; to his Excellency Comte de Rochambeau, commanding the troops of his most Christian Majesty (Louis XVI) in America; to his Excellency Comte de Grasse commanding the Naval Army of France.

Above the base rises a round, 50 foot, frosted cake-like column with its Corinthian crown and a statue of a woman on the crown with arms outstretched landward. (Unfortunately, today, the arms and the head are missing, knocked off by a bolt of lightning.) The sturdy young, 6ft, 4in Negro athlete who was with me, took pictures of the monument and the speaker's stand at the base as the anniversary crowd began to gather for the program. I saw no sign of surprise that we two were travelling together. At one road-side eating establishment where we could not be seated together, we shook the dust of the place off the tires of our auto and sped on.

The American Way

President Truman maintains a commendable resiliency in the midst of challenging facts. Of his faith in the American people, he declares, "When they know the truth of course they will co-operate. They may be calloused in some things but you can always count on them in times of disaster." Excellent, and we hope the special session of Congress will back him up.

We do have a "remnant in Israel," the Bible phrase for the people of faith and life. And we have a vast deal of concentric good that has leaked through. We have a multitude of the best homes of the human race and the happiest children. We have the freest church worship, a large measure of tolerance, unprecedented generosity in times of need, considerable literacy, teachers, the salt of the earth, society, unobstructed political speech-making (some of it absurd), stores full of goods and many a table laden with abundance. We have the best ball games on earth, while a host of Americans live for life's greater values and not money-returns, and this number is growing. But over against this is another American way interlacing and devastating to all this,—a cheap and tawdry life, blinking at crime and pussy-footing around integrity, without philosophy or direction and lacking morals and saving-salt. Perhaps the President's statement was too offhand and over-inclusive. No one knows better than he that his own highest efforts were stymied by non cooperative selfish interests, political and economic. We might have (if we demanded it) a constructive, integrated and vitally decent democratic American way.

We need something approaching a total mobilization of our resources; not for war, but for a crusade for peace, justice and an all-human culture. A discriminating columnist, Joseph Alsop, said recently, "We may assume the position of the spoiled child-man who fell back upon the sofa, crying, 'My heart, oh my heart!' when informed that the house was burning down. He saved his heart from any undue strain but unfortunately he was consumed in the flames." When prices are threatening the nourishment of the aged and veterans live in cold-water flats, when a disintegrating Europe threatens our own safety and the President's Committee on Civil Rights warns against the continued ills of a half democracy, of unfair employment and privileges, and hunts after political heresy are on, we do so skilfully fashion those appealing wails, "Oh my heart!" oh my politics! oh my lily-white segregation, oh my un-American Activities Committee, oh my profits," but it is difficult to hear above the din and need the more vital cry for first things first or even the ancient Buddl lament, "Oh my world;" or a deep do American cry for an uncorrupted natio soul.

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A Hearing with Noises

The stirring comedy, "Alice in Won land" (being the investigation of Ho wood) has concluded the run in D.C. the present. But first, Alice wasn't th and second it wasn't any wonderland. A the first day it was just one witness follow his predecessor screaming his right to ans in his own way, and the chairman, in turn, beating the platform table with gavel and insisting on a scriptural yea nay, and no speech-making. The commit unimpressive attorney didn't greatly co The goal of the hearing was either to d from the witness testimony relating to c munism in Hollywood or for the comm to try by public clamor a few suspe cases on its own.

The "friendly" witnesses came on One of the Warner Brothers, (producer, in London Ont.) went so far contrary a say that he wouldn't know a communi he saw one, but he'd know a fascist. seen them. But he would help to ren any pests. Some of the film actors were there were communists in their zone did not identify any. The score now zero. Then the "unfrendly" brethrep off the lines in parrot-like precision, all statements that were denied a hearing. prosecutor was also in pattern: always you a Communist " "You have no rigl ask me that question," always came and each witness in turn was excused cited for contempt. This antiphonal screams and gavel occupied some days.

If the goal of the hearing was to lea communism in Hollywood the metho approach defeated the end. If the goal w try the suspects in public, then this should have demanded court procee with prosecution and defense. (de lawyers were present but sat in enforce ence. The chairman settled all that wit gavel. Was not proof of guilt in the mittee's hand! Off with their heads!

Far be it from this writer to take sid this delicate affair, but a friend on th itorial staff of a D. C. daily terms it a and a God-fearing deacon of First Con tional across the table at a church s deemed it a vain show signifying no Here in this sort of public forum, for or four committee men (present at an time) to dismiss a witness without d and to cite him for contempt of the Congress of the United States of A is a little like Mr. Vishinsky's rough (as the Argentine delegate branded it) UN Assembly.

The Veteran and His Children

E. P. Herman

ne of the most important and pressing ɔlems following the war is the adjust- t that parents who were in the service ɔt make to their children and the adjust- ɔt that these children must make to their ɔnts. Being separated for so long a period ɔime has done certain things to them. It first and foremost, made them strangers ɔne another. The child's first reaction to ɔrent whom he has not seen for a long ɔ is a natural one. The veteran will find his children regard him as a stranger. will find himself a stranger in his own ɔe. His children will not take to him ɔediately.

here are several factors that make for strained relationship. First, the child's onality and behavior are just beginning ake shape, and a situation of stress in ɔh the irritating factor is a maladjusted er, may play havoc with him. There may he teen age boy who is antagonistic to veteran father. Until his father came ɔ he was the "man of the house." Now ɔas to play second fiddle, and he resents It will take a little time to make a new stment, and tact and diplomacy are re- ed.

he veteran who has returned home to ɔme a father anew to his children should win his arguments by force. He should his points by reason. If force is used, child may behave while in his father's ence but secretly he may rebel.

here are several factors that the return- veteran must remember in his period of sting to his children. Wartime experi- s have made him forget fundamental about growing children. Children need pline, surely, but not harsh discipline. need training and sympathetic com- onship more. Patience is required to at- the right results.

ildren grow up and develop. They may been small when the father left for Now they are grown and nearly adults. must treat them, not as infants, but as g men and women. This may seem at first but later it becomes quite na- and easy if the proper adjustment has made.

my life has prepared the soldier for ly life, if he will stop and consider his riences well and make use of them. , the veteran has been taught the basic ciples of leadership, responsibility and rstanding. What he needs now is to ap- hese lessons learned.

vicemen learn the value of being neat, ly and clean. After they have been in ɔ they become aware of the continual of care of clothing and equipment. father who habitually puts his things when he has finished using them will set a good example for his children to follow.

A father helping his wife with the dishes sets a good example for his children to do the same. He shows his son how a bed is made in the army, the navy or the coast guard. The child will find this great fun, will come to regard his father as a companion and a "great guy" and will come to accept him as a friend instead of a stranger.

Perhaps the first impulse of the returning veteran-father is not a wise one. He has been taught discipline and how to apply and obey it. He will find himself giving orders. At first his judgments may not be sound and it is quite likely that his decisions will not be sound. He may tend to err on the side of severity.

One of the chief pastimes of army or navy life is "griping" or complaining about conditions in general. All servicemen like to complain. It allows them to let off steam. If the veteran continues to complain at home, although his remarks may be harmless, his children are quite likely to misinterpret them as his permission to air their own little grievances.

Another bad habit that may be carried over from military life is over confidence and egotism. This does not fit in with family life. Children are easily impressed and are eager to imitate.

There is an excellent guide for the veteran who wants to succeed as a father, and that is the combat order. This requires him to make an estimate of the situation in advance, and having estimated his own situation, his decision as to what to do follows logically.

The next thing to do is to make plans. He should make a step by step plan which will be easy to execute logically and at the proper time. He should make an estimate of his recollection of his children. He should re-read his wife's letters telling all about their habits, their likes and dislikes. He should read up on child psychology, make an earnest attempt to understand child behavior and problems. He should try to remember his own childhood, the problems he had to solve for himself and those which he asked his parents to help him solve.

The returning veteran should progress slowly at first. He should be sure of his ground before he advances, relying on his wife for close support. His leadership should be founded on confidence and respect. The essence of leadership is a knowledge of his children. Such a knowledge is not acquired all at once. It is a slow and gradual growth.

What about the returning veteran who is suffering from mental exhaustion as a result of military life? He may find himself incapable of assuming family responsibility for a while. He should accept this fact. If he cannot, then his wife must make a special effort to plan for the children so that his illness will not work any hardship with them. This must be accomplished with tact and ingenuity.

The children must not be allowed to intrude disturbingly on his privacy until he is well enough to be with them. Morning, when all are rested, is the best time for the father and children to be together. Prolonged evening frolics are rather dangerous unless the father has a firm grip on himself. The children are likely to be sent to bed in tears and the nerve-tired veteran will find himself on edge.

In the beginning the father should be allowed to enjoy his evening smoke in peace and quiet. Days or weeks later, when he is calm, he may tuck the children away to bed.

During the first days of readjustment between the veteran and his children all contacts should be short and very informal, and serious conflicts should be advoided. If the father's nerves are on edge and the children annoy him he will react strongly. If the irritation is severe it may result in quite a serious set-back in his condition.

In time everything will become smoothed out between the veteran and his family. He will fall into the daily routine; his habits will become set and will fit in nicely into the grooves of everyday living. He will begin to be himself, act himself, and become a real father and companion to his children.

This Is Our Blood Money

The five words, scrawled across the front of a small white envelope and left recently on the desk of Chaplain Stanley Martin at Boston University, indicates the student strength and interest behind the Crusade Challenge Campaign at Boston University's school of theology.

In an effort to build a new home for the school of theology on the University's new Charles River campus site on Commonwealth Avenue, The Methodist Church has promised a gift of one-third of a million dollars to Boston University, providing the university can raise by Jan. 1st the remaining two thirds needed.

Inspired by one of the daily services held each weekday morning at the school of the ology, 72 Mt. Vernon Street, a young theological student and his wife decided that they could make their small gift to the campaign by selling their blood to one of the local hospitals. They did.

The sum of money which they presented to the university is one of many needed from nearly 3,000 living alumni, 210 students now enrolled at the seminary, and from the general public, to build the needed new school, dormitory for married students, and a chapel for Methodism's oldest seminary, now in its 109th year of training ministers and other leaders for the Christian church.

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Expelled Member Sues

WOOSTER, Ohio (RNS) The question of whether a church may boycott one of its members because he fails to live up to its rules and regulations was before a Common Pleas Court jury of nine men and three women here.

A 33-year-old Amish farmer, Andrew J. Yoder, sued officials of the Helmuth District Amish Church for $40,000 because, he charged, they caused his social ostracism among the entire membership of Amish churches in Holmes and Wayne Counties.

The "miting" regulation or boycott was imposed against him, Yoder testified, because he transferred his membership to a more liberal congregation that would permit him to purchase an automobile to transport his invalid daughter for medical treatment.

Regulations of the Helmuth District Church do not permit him to own or operate a car for any purpose.

Because of the boycott, he continued, he was cut off from all social and business relations with other church members.

He could not, he said, work for, trade with, eat with, buy from, sell to or have any other dealings with his former associates.

On several occasions, he testified, he had been compelled to eat in the basement of homes he visited because the boycott prohibited other members from eating with him.

"It was like feeding the dog out of a dish pan," he told the jury and packed courtroom.

Imposition of the mite is based on an article in the Dortrecht Confession of Faith, adopted in Dortrecht, Holland, in 1632. This article reads:

"If any member is so far fallen as to be separated from God and consequently rebuked by and expelled from the church he must also, according to the doctrine of Christ and His apostles, be shunned and avoided by all the members of the church so that we may not become defiled by intercourse with him and partakers of his sins, but that he be made ashamed, affected in his mind, convinced in his conscience and thereby induced to mend his ways."

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Call in Manhattan

(Continued from page 1119)

constituency in order to serve without regard to race or class or creed.

The work camp plan for the city church would begin with the question Jesus asked in telling of the man who fell among gangsters, "And who proved himself a neighbor to the man?"—the lonely, the neglected, the sick. The students' conclusions would set the church to work on neighborliness; not a pleasant and aloof attitude but a spirit of friendliness that finds expression in reaching out to all the world beginning with the home community in concern for the problems of others and in intelligent action in their behalf.

The most important phase of the work camp, according to the students, was the contribution the sessions brought to them as individuals. During six weeks of almost constant activity, they had gained in conviction that the church must extend its program and that this cannot be done without selfless effort on the part of the entire membership as well as of the minister. They returned to school with an increased consciousness that through daily contacts and through campus organizations students can help solve problems similar to those they met in their work camp days. And they expressed the determination to find for themselves what they want for their church—a Christlike viewpoint and a consistent plan of action through which to put their beliefs to work.

Religion in Yugoslavia

(Continued from page 1109)

government was towards the incapacitate and handicapped. We found the Yugosla social program providing the best availab care and instruction for the blind, the larg number of deaf-mutes in the country, an particularly, the 200,000 war orphans. W visited nine institutions of varying charact in the social service field. We found the exemplifying a high degree of social co cern for human beings. In the great you projects it seemed to us that high standar of discipline and morality were being mai tained and encouraged.

On the road from Zagreb to Lepogla Prison, where we went to see Archbisho Stepinac, we passed a religious procession peasants making its way along a count road. They were carrying a large procession cross and religious banners. On the way ba from the prison by another road, we can upon hundreds of peasants afoot and wagons, most of them in holiday attire. W found later on the road that they were co gregating in vast throngs at the country leading Roman Catholic shrine, Sveta Mari Bistritza, a sort of Yugoslav Lourds or S Anne de Beaupre, where we spent more tha an hour.

In the village square, where the handson church with its surrounding chapels is l cated, there were scores of booths selling r ligious art objects, devotional materials, to and refreshments. There were also merry-g rounds and mechanical contrivances—f

Miscellaneous Advertisement

WANTED — Woman to serve as Direct of Religious Education in large suburb church near Boston. Training and expe ence necessary. Address replies to ZIO HERALD, Box 1.

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CHURCH FURNITURE — Pews, pul pulpit chairs, communion tables, baptis fonts, folding chairs, Sunday school fu ture. We allow for or sell your old eq ment. Catalog and details on request. R ington Co., Dept. 402, Scranton 2, Pa

FOLDING CHAIRS—Brand-new steel f ing chairs. Full upholstered seat and fo fitting back. Rubber feet. Redington Department 55, Scranton 2, Pa.

amusement. It was like an American street fair.

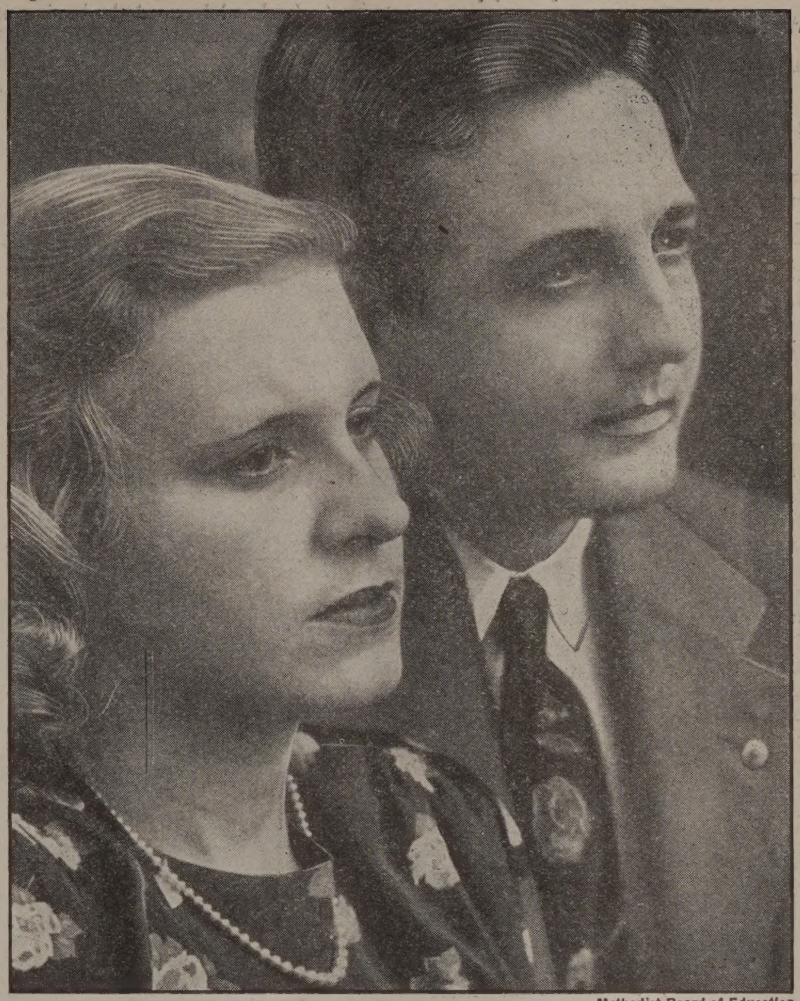
By asking questions of religious leaders at many points, we were satisfied that the trials of individual clergymen or monks which have taken place are individual cases in which collaboration with the enemy, or acts of sabotage against the government, have been involved. They do not in any way represent persecution of religious groups. On the contrary, we met clergymen who had carried on their religious duties during the period of the German and Italian occupation, who could properly be classified as "minor collaborators." They were suffering no penalties of any sort. Roman Catholic authorities themselves confirmed this openly. Monsignor Ritig stated flatly, "The government has acted only against *serious* collaborators."

(NOTE—With respect to these acts of sabotage, it should be said that sporadic incidents of violence are still occuring, and account for some of the police precautions which we witnessed. Much was made in certain sections of the unfriendly foreign press, and in some American journals, about the time we made our trip, over the execution of two monks after a public trial. It was stated that they were condemned to death simply "because they had criticized the Tito government." Since some newspapers commented on our trip in connection with this assertion, we present the following statement for whatever it may be worth:

An American correspondent who covered the trial told us that the two men were convicted of participation in the bombing of a Zagreb textile factory in which three workers were killed and much valuable machinery destroyed (textiles being the worst bottleneck and shortage in the country). He said that the nine persons involved had incriminated each other, and that the evidence produced by the prosecutor indicated that the parts of the bomb had been smuggled in from abroad, the transaction involving American dollars. He added that there were found in the possession of the nine individuals concerned in the crime, copies of an American Croatian language paper printed in Chicago, containing, among other items, articles written by Archbishop Stepinac's secretary, Dr. Stjepan Lackovic, who is now in the United States. This same secretary issued a press release condemning the truth of our Belgrade statement on religious freedom.

We had a one hour interview with Marshall Josip Tito at his summer home in Bled. We asked him many questions concerning the relations of church and state. The group had no discussion before the interview as to what questions would be asked. The entire interview, including both our questions and his answers, was taken down stenographically. It later appeared in the major newspapers of the entire country, in most cases on the front page.

(To be continued next week)



Methodist Board of Education

"Go Invite Them . . ."

Adults! But still young; the shoulders must be broader now to lift the increasing load of maturity—new jobs—new loves—new homes—children—glorious, but demanding strength, wisdom, courage—where can these be found? In Him who is all-powerful, all-wise; in Him who gives courage. But where can He be found? In His house, in the thought and study of Him, they receive strength, wisdom, courage, Christ. But often they must be invited to His house. Go invite them.

THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

On the Road to Dolly Copp

W. M. McLauglin

Minister of the Methodist Church in Gorham, N. H.

I had been reading a great book on prayer in which the writer said that Jesus placed primary emphasis upon prayer. He observed that Jesus was frequently to be found kneeling by a large rock in some quiet place.

"Why not leave books for an hour or two and follow Jesus out here among the mountains; why not pray as Jesus did?" The mountains towered in the background as I looked toward Berlin and mountains rising up on either side of the road toward Conway beckoned to me. Then I longed to make a trip to Dolly Copp again and see her crowned in autumn glory. I determined not to refuse a ride to Dolly Copp if one came my way, and I started out, slowly passing by nature's alluring gardens. I think I began to realize what men at sea mean when they exclaim "Oh God, Your sea is so great; my boat so small!"

It seems that New Hampshire drivers take quite seriously warnings that you had better not pick up strangers. Of course I made no attempt to hail anyone; it is not proper for one, though he be dedicating his life toward the goal of brotherhood and goodwill, sharing and cooperation, to suggest that he is willing to now and then let the other fellow have the blessing that comes from giving; at least, as far as riding toward Dolly Copp was concerned this particular afternoon.

After walking over a mile I began to seek out an inviting spot where I might get away from the roar of traffic. There are no special provisions made that I know of for solitary worshippers to find that "inner closet" among our mountains. Someday I'm hoping to meet up with some folk who will join me in clearing a little brush here and there and making an altar to God as it were—a place to kneel, a place where you can't hear horns blowing or trains thundering by!

Soon I made my way up the side of a gradual slope and found a bed that mother nature had prepared for me. She was a bit careless I'll confess, for after I thought I was comfortable resting on my coat a twig jabbed my ribs.

It was inspiring and restful to gaze up through the branches of the sheltering tree over my head. Not all the leaves had been blown off the branches, but enough to give one a clear view of the panorama of the heavens. The vastness made me feel so small. The majesty of the mountains about me led me to reflect upon man's pride. I could just hear the traffic below—had these people assumed that because a little bit of God's mysterious power had been channelled into automobiles, gadgets, and steam heated apartments, that God was dead? Had man's mastery over things resulted in the loss of his spirit?

Before long I felt the weight of stress and strain. As I relaxed I sensed the beating of my nerves and muscles. At first I thought I had to be up and at something—just rushing around at something like the rest of the world.

When I awoke the shadows of evening were creeping through the doorways of nature's mansion.

After that first agony of stirring to rise from resting, I realized that I was refreshed.

However, the thought came to me that I had started out to pray by some rock as Jesus prayed. Save for a few random thoughts I had not prayed—or had I? Perhaps "the secret closet" has a place wherein one may just "let go." To trust the universe and relax —this also may be prayer.

25th Annual Resignation

LOUISVILLE, Ky. (RNS) The Rev. L. Max Sanders, president of the Stock Yards Bank here and pastor of Valley Christian church serving a semi-rural suburb south of the city, is about to offer to resign his pulpit for the 25th time. Submitting his resignation is an annual custom with versatile Sanders, but nobody takes him up on it.

"I've given them that same advice every year, too," the banker-minister said of his comment that the congregation let him quit and then get a better pastor. "When I first came, I knew they could have got a more competent preacher. And now—well, many pastors have ruined a perfectly good ministry by staying too long.

"Any time one member of the congregation wants me to leave, I'll go."

Sanders got his "theological" training at the Bourbon Stockyards in Louisville. He started work there at the age of 8. That was 31 years ago. In 1932 he became a clerk in the bank and last year became its president. He started preaching at the church in Valley because at the time no one else was available and "no one seemed to mind."

Sanders admits his ministry has been most "unorthodox," and says he doesn't have time to make the calls most pastors find themselves obligated to make. "But for 25 years, I've been seeing my congregation in daily life."

Congregation president W. R. Troutman says not a single vote has ever been cast against their minister.

Mr. Sanders' home is a "recreation spot" for young members of the congregation. The young folks gather there to dance, play cards, and visit his young daughters.

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The Laurels of Hitler

(Continued from page 1113)

out of seven faculty members at a summer religious conference believed that the United States was more of a menace to world peace than any other nation.

Many Americans may well writhe under the question which all of the foregoing implies, "Did we make the right choice of allies in the recent war?" Without having the courage to say so, many of us are assuming that Hitler's attitude toward communism was correct and that we should have fought on his side.

The perspective of 1947 allows us to make the following observations: Some of the Nazi hatred of communism was the result of Brown Shirt hysteria, a selfish desire on the part of industrialists to retain ownership of their property, and an abnormal apprehension by the church concerning atheistic propaganda. To some extent the Nazi fear of communism was justified, for the tactics of German communists were sometimes illegal and violent. The stories in "Jan Valtin's" bok will be recalled. Tales of Soviet political purges traveled as easily across Poland and across the Atlantic!

The sin of Hitlerism was not only an exaggerated emphasis upon the evils of communism but also the belief that the only way to deal with "fire" was by "fire." Therefore concentration camps, purges, and illegal actions against individuals in Germany matched similar evils in Russia. Therefore military preparations and eventually an attack became "necessary."

Let those American Christians who agree with Hitler that communism has some shortcomings as well as some virtues not imitate him in a demoniacal denunciation of the Soviet Union nor prepare for an inevitable day of martial combat. Rather, let them quadruple their efforts and sacrifices to feed those millions who want both bread and political freedom. Let them work earnestly for a cooperative and socialist economy not only in the United States but also in Greece, Korea and Germany. Let them strive earnestly for racial equality both in the church and in the secular order. And let them do these things with some urgency—not with the idea that they have eternity for the task!

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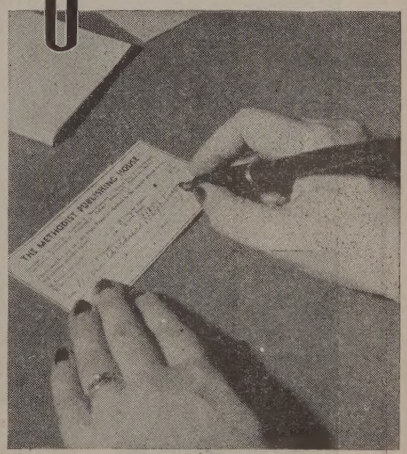

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If you have friends who are parents, they will enjoy the CHRISTIAN HOME. It is the magazine that helps parents guide children to be Christian.

Some lonely person who is kept at home because of age, illness, or occupation will appreciate receiving THE HOME QUARTERLY. It carries articles on religion, health, hobbies, also devotional materials, and Sunday school lessons.

Your young friends—anywhere from children to young adults—will be delighted to receive one of the colorful story papers which are published for all age groups.

So, why not go over your list and place an order for the proper magazine for each person you want to remember. Nothing could be easier to do. All that is necessary is for you to fill out the coupon at left (use extra sheet of paper for orders) and send to The Methodist Publishing House serving your territory. They will enter the subscription and *send an announcement card showing your name as the giver.* And it will say Merry Christmas twelve times during the year.

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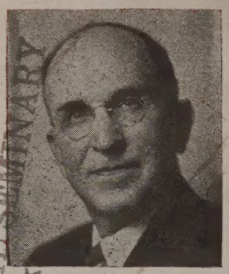
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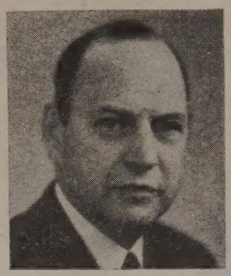
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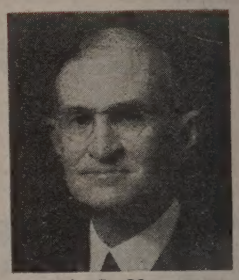
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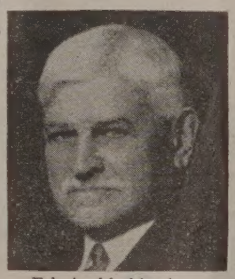
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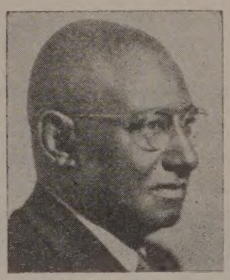
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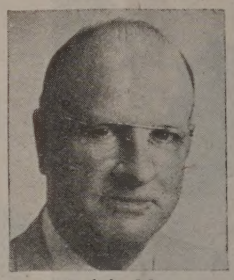
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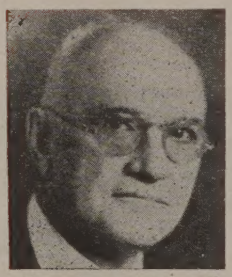
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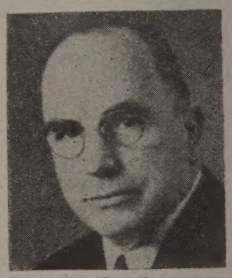
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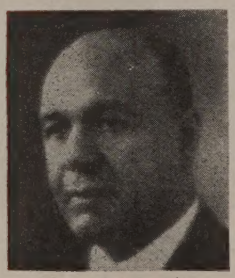
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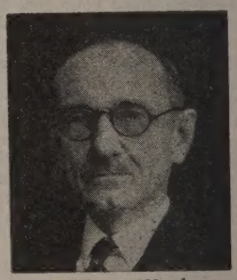
These Boston Bishops were nutured in the Boston University University School of Theology and have been chosen by the Church to help direct its prophetic destiny. Throughout the years they have given the Church the highest type of Christian leadership so characteristic of the School that sent them forth. Your gift to the Crusade Challenge Campaign will enable the School to continue producing dynamic leaders for the New Day.


Ralph A. Ward

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Stanley H. Martin, Campaign Director
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